January 2013

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MUSLIM COMMUNITY
United States of America

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Mirza Ghulam Ahmad Qadiani[as]

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January 2013

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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allahu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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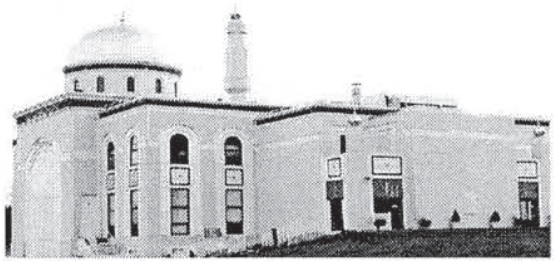

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Al-Qur'an

وَمَا كَانَ هٰذَا الْقُرْاٰنُ اَنْ يُّفْتَرٰى مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ تَصْدِيْقَ
الَّذِىْ بَيْنَ يَدَيْهِ وَ تَفْصِيْلَ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ
الْعٰلَمِيْنَ 0 اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ط قُلْ فَاْتُوْا بِسُوْرَةٍ مِّثْلِهٖ وَادْعُوْا
مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ 0

And this Qur'an is not such as might be devised by any one except Allah. On the contrary, it fulfills that which is before it and is an exposition of the Law *of God.* There is no doubt about it. *It is* from the Lord of the words. Do they say,'He has forged it?' Say, 'Bring then a Surah like unto it, and call for help from all you can besides Allah, if you are truthful.' (10:38:39)

Commentary:

The verse gives five very cogent reasons to show that the Qur'an is the revealed Word of God: (a) It deals with such themes as are beyond the power of man to know and as can be revealed by God alone. (b) The prophecies of previous Prophets establish its Divine origin. (c) It explains and expounds the teachings of previous Scriptures, in such a clear and comprehensive manner as no other Scripture has done. (d) It contains all the reasons and arguments needed to prove its Divine origin and does not require the help or support of any outside person or book for this purpose. (e) Unlike former Scriptures it satisfies the moral needs and requirements of all mankind under all circumstances.

The verse challenges disbelievers that if a book with such excellence as the Qur'an possesses could be a human forgery, then why do they not produce a similar one themselves? This challenge stands for all times.

Al-Hadith

عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْاٰنَ وَ عَلَّمَه‘ ـ

Hadhrat ‘Uthman bin ‘Affan[ra] relates that the Messenger[saw] of Allah said: "The best of you is he who learns the Qur’an and teaches it."

(Bukhārī kitāb faḍā’ilul Qur’ān bāb khairukum man ta‘alamal Qur’ān)

عَنْ رَافِعِ بْنِ الْمُعَلّٰى رَضِيَ اللّٰهُ عَنْهُ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ: اَلاَ اُعَلِّمُكَ اَعْظَمَ سُوْرَةٍ فِي الْقُرْاٰنِ قَبْلَ اَنْ تَخْرُجَ مِنَ الْمَسْجِدِ؟ فَاَخَذَ بِيَدِيْ فَلَمَّا اَرَدْنَا اَنْ نَخْرُجَ قُلْتُ: يَا رَسُوْلَ اللّٰهِ! اِنَّكَ قُلْتَ لَاُعَلِّمَنَّكَ اَعْظَمَ سُوْرَةٍ فِي الْقُرْاٰنِ قَالَ: اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ هِيَ السَّبْعُ الْمَثَانِيْ وَ الْقُرْاٰنُ الْعَظِيْمُ الَّذِيْ اُوْتِيْتُه‘ ـ

Hadhrat Rafi’ bin Mu‘alla[ra] relates: The Messenger[saw] of Allah said to me: "Shall I tell you before you go out of the mosque which is the greatest Chapter of the Qur’an? Then he took hold of my hand. When we were about to come out from the mosque I said to him: 'O Messenger[saw] of Allah! You had said that you would tell me which is the greatest Chapter of the Qur’an.' He answered: 'It is, *Alhamdu lillahi rabbil ‘alamin'* (All praise belongs to Allah, Lord of all the worlds), the opening chapter which contains the seven oft-repeated verses and the Great Qur’an which has been bestowed upon me.' "

(Bukhārī kitāb faḍā’ilul Qur’ān bāb faḍl fātiḥatul kitāb)

SAYINGS OF THE PROMISED MESSIAH[AS]

The Grace of God Covers Everything

God is the light of the heavens and the earth. Every light that is visible on the heights or in the valleys, whether in souls or in bodies, whether personal or impersonal, whether apparent or hidden, whether in the mind or outside it, is a bounty of His grace. This is an indication that the general grace of the Lord of the worlds envelops everything and nothing is deprived of that grace. He is the source of all grace, is the ultimate cause of all lights and is the fountainhead of all mercies. His Being is the support of the universe and is the refuge of all high and low. He it is Who brought everything out of the darkness of nothingness and bestowed upon everything the mantle of being. No other being than Him is in himself present and eternal or is not the recipient of His grace. Earth and heaven, man and animals, stones and trees, souls and bodies, have all come into existence by His grace. [Braheen-i-Ahmadiyya, Ruhani Khazain, vol. 1, p. 191-192, footnote]

God of Islam Visible in Nature and Perceived by Human Hearts

The God of Islam is the same God who is visible in the mirror of the law of nature and is discernible in the **book of nature**. Islam has not presented a new God but has presented the same God Who is presented by the light of man's heart, by the conscience of man, and by heaven and earth. [Maj'mooa Ishtiharat, Vol. 2, p. 310]

Our soul and every particle of our being are prostrate before the Mighty, True and Perfect God from Whose hand every soul and every particle of creation together with all its faculties came into being, and through Whose support every being is sustained. Nothing is outside His knowledge, outside His control, or outside His creation. We call thousands of blessings and peace and mercy on the Holy Prophet Muhammad, the chosen one[saw] through whom we have found the Living God who gives us proof of His existence through His Word. He demonstrates to us through extraordinary signs His shining countenance which possesses eternal and perfect power. We found the Messenger[saw] who manifested God to us and we found the God who created everything through His perfect power. How majestic is His power that nothing came into being without it and nothing can continue to exist without its support. That true God of ours possesses numberless blessings, numberless powers, numberless beauties and beneficences. There is no other God beside Him. [Naseem-e-Dawat, Ruhani Khazain, Vol. 19, p. 363]

Belief in Unity of God Established through Holy Prophet[saw]

It is a false and stinking notion that belief in the Unity of God can be achieved otherwise than through the Holy Prophet[saw]; nor can man achieve salvation without it. How can there be faith in the Unity of God unless there is perfect certainty with regard to His existence? Be sure, therefore, that belief in the Unity of God can be achieved only through a Prophet, as our Holy Prophet[saw] convinced the atheists and pagans of Arabia of the existence of God Almighty by showing them thousands of heavenly signs. Up till today, the true and perfect followers of the Holy Prophet[saw] present those signs to the atheists.

The truth is that till a person observes the living powers of the Living God, Satan does not depart from his heart, nor does true Unity enter into it, nor can he believe with certainty in the existence of God. This holy and perfect Unity is appreciated only through the Holy Prophet[saw]. [Haqiqatul Wahy, Ruhani Khazain, Vol. 22, pp. 120-121]

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on November 30, 2012 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

In his Friday sermon today Hadhrat Khalifatul Masih gave a discourse based on faith-inspiring incidents of some companions of the Promised Messiah[as] These incidents illustrate the perfect belief they had in the Promised Messiah[as], the way truth dawned on them after reading his books and how the writings effected them.

Hadhrat Sheikh Zain ul Abideen Sahib[ra]: He relates that once his sister-in-law felt gravely ill and the family thought that the only recourse was to visit Qadian. His mother, brother and the ailing sister-in-law set off on the journey. En-route they instructed the indisposed young woman that the Promised Messiah's[as] advice would be to go to Hadhrat Maulana Nur-ud-Din[ra] for treatment but she should insist on the Promised Messiah's[as] treatment. Once in Qadian, this is what happened. The young woman said she was not prepared to receive treatment from Hadhrat Maulana Nur-ud-Din[ra] and insisted on receiving treatment from the Promised Messiah[as]. The Promised Messiah[as] wrote a prescription and also gave three bottles of honey from his home. He said he was leaving for Ludhiana the next day and as the illness was serious, he should be kept updated. Later, when the family showed the prescription to Hadhrat Maulana Nur-ud-Din[ra] he said that the remedy prescribed was detrimental to the illness and had he prescribed it, it would immediately prove fatal for the patient but as the Promised Messiah[as] had issued it, the patient will be cured. Indeed, after a few days, the young woman was better.

Hadhrat Khalifatul Masih said that quite apart from the complete faith Hadhrat Maulana Nur-ud-Din[ra] had in the Promised Messiah[as], the family too had faith in abiding by the prescription and felt it would bring recovery. Which, it did.

Hadhrat Muhammad Sharif Kashmiri Sahib[ra]: He relates that once he was in Qadian with his friend Mian Jamal-ud-Din as they sat with the Promised Messiah[as] on the roof top of mosque. His friend introduced him to the Promised Messiah[as] and requested prayers saying that there was intense outbreak of plague in his area. The Promised Messiah[as] addressed Sharif Sahib and asked how did one catch plague. He replied it was transmitted from dead rats. The Promised Messiah[as] said it was a warning from God. Sharif Sahib explained that if a sufferer developed a red boil he was saved but if a yellow boil was developed it proved fatal. The Promised Messiah[as] asked him if he visited the area where plague was spread and advised him that it was better to avoid going there. However, he added that anyone with faith was in no danger from the disease. Sharif Sahib said that his wife had died from the plague. The Promised Messiah[as] replied that she probably did not have complete faith in him. If she had complete faith in him, she would not have died of this disease. Sharif Sahib realized that she had not taken the *Bai'at*. The Promised Messiah[as] advised him to profusely say *Istaghfar*. Sharif Sahib relates that by engaging in *Istaghfar* his entire family was saved.

Sharif Sahib's friend Jamal-ud-Din Sahib told him that he wondered that if kings could seek blessings from the garments of the Promised Messiah[as] [in accordance with Divine revelation] why could he not seek some blessing. He said his eyes used to water a lot, so he once rubbed the loose end of the Promised Messiah's[as] turban on his eyes and they were cured. Sharif Sahib says he suffered from conjunctivitis and he was cured after he

too rubbed the loose end of the Promised Messiah's[as] turban on his eyes.

Hadhrat Mian Muhammad Din Sahib (may Allah be pleased with him): He relates that due to the negative influence of listening to lectures of Hindus and atheists he was spending a life far removed from Islam, until he had the chance to read *Barahin e Ahmadiyya* [Promised Messiah's[as] book]. He says as he read the book and reached the pages citing proof of the existence of God, as if his atheism vanished. He gives the references of the pages in his account but Hadhrat Khalifatul Masih gave a corrected reference. The references are: Page 78, footnote 4 of the first volume of *Ruhani Khaza'in* and page 153 footnote 11 of the same volume.

Muhammad Din Sahib relates that reading this, his eyes were opened and he felt as one feels when awake from slumber or like a dead person coming back to life. It was midnight on an extremely cold January night when he read the words: 'should be' and 'is' *['Barahin-e-Ahmadiyya'*, English translation, page 92] and he instantly repented. A new pitcher of cold water was placed in his courtyard. He cleansed his garment which is worn around the waist with the freezing cold water. This awakened his servant who was surprised to see him washing his garment and offered to do the washing. However, Muhammad Din Sahib was so spiritually inebriated that he could not speak. He tied the wet garment around his waist and started offering his *Salat*. So absorbed and immersed was he in his *Salat* that it extended for a long time and the servant went to sleep. He relates that it was *Barahin-e-Ahmadiyya* that led him to offer this *Salat* and that he did not give it up again. He says by virtue of the Promised Messiah[as] his faith which had perhaps gone beyond the Pleiades was restored. He had entered that night in a state of *Kufr* (non-belief) but was in the state of being a Muslim in the morning. He did not remain the Muhammad Din of the day before. He relates that he had inherent bashfulness but keeping company of rakish people had dissipated this trait. With the grace of God and the blessings of the Promised Messiah[as] he was now granted modesty. He reflected in the glory of the Qur'anic verses: 'And know that among you is the Messenger of Allah; if he were to comply with your wishes in most of the matters, you would surely come to trouble; but Allah has endeared the faith to you and has made it look beautiful to your hearts, and He has made disbelief, wickedness and disobedience hateful to you. Such indeed are those who follow the right course, Through the grace and favor of Allah. And Allah is All-Knowing, Wise.' (49:8 -9)

He relates that soon after accepting faith, love and awe of the Holy Qur'an filled his heart. He was enthused and stirred to attain knowledge about *Shariah*. He finished the first reading of *Barahin-e-Ahmadiyya* which he used to read after offering *Tahajjud*. After this he started another book of the Promised Messiah[as] entitled *'A'ina Kamalat Islam'*. He wrote his letter of *Bai'at* and received its reply in October 1894 which stated that it was also important to take *Bai'at* in person. Thus he took his *Bai'at* on 5 June 1895 in *Masjid* Mubarak on the hand of the Promised Messiah[as].

Mian Muhammd Din Sahib relates that he felt that he was unaware of religious knowledge and what would he do if the Maulvis harassed him. He was embarrassed to ask questions. His dilemma was resolved and he received an answer from the Promised Messiah[as] without having to ask any question. Once he was massaging the Promised Messiah's[as] feet in *Masjid* Mubarak as the Promised Messiah[as] faced away from Muhammd Din Sahib. This is when the above thought crossed his mind. Right then the Promised Messiah[as] turned his face towards Muhammad Din Sahib and said in a very loud and majestic voice which made him shake: 'One who read our books will never be vanquished.'

Hadhrat Fateh Muhammad Sahib[ra]: He relates that his brother had a dream in which the Promised Messiah[as] asked him for some money. He and his brother went to the Promised Messiah[as] to offer the money who told them that as a result of this dream they would gain knowledge. Consequently, both the brothers studied the Holy Qur'an as well as some Urdu books. He relates that they once sold a *Peepal* tree (Ficus religiosa) at a time when the plague was spread in their village. They offered the proceedings from the sale of the tree to the Promised Messiah[as] when he was out on his walk. The Promised Messiah[as] made a detour to come to their village and prayed there. As a result the disease was gone from their village.

Hadhrat Fazl Din Sahib[ra]: He relates that he was a liberal minded person but due to the influence of some friends he became involved with the *Naqshbandi* order. He was advised to be regular in his *Salat*, fasting, as well as *Tahajjud*. He was also told that he could not relate his dreams to anyone at all. He saw many dreams but kept them to himself. Meanwhile he moved with his wife to Amritsar for work purposes. Once he was engrossed in prayer after *Tahajjud* and fell asleep. He had a dream in which an army of angels in human form descended from heaven and sat around him. An officer who had the rank of general also sat with him. Just then an embellished throne descended from heaven and the entire army stood up in its deference. He saw two holy persons on the throne who looked alike and were permeated with spiritual light. He asked who they were and was told that the one sitting on the right was God's beloved, the Holy Prophet[saw] and the one on the left was the beloved of the Holy Prophet[saw], son of Mary. Fazl Sahib asked if he was Jesus[as] and was told that no, Jesus[as] had died and this was the beloved of the Holy Prophet[saw], son of Mary. Just then the Holy Prophet[saw] said to the general to announce to everyone that it was essential to be obedient to our son of Mary when he comes and anyone who is not obedient to him is not from the Holy Prophet[saw]. At that moment Fazl Sahib's wife awakened him saying it was time for *Fajr Salat*. He was very cross at his wife for awakening him at this point. Next morning he related the dream to his spiritual mentor who told him of his good fortune to see the Prophet[saw] in his dream and said that it was indeed time for the Messiah to come.

Fazl Sahib changed his employment and during this period he saw many dreams but as he was told not to relate them to anyone, he kept them to himself. After fifteen to twenty years of employment he went back to his village. There he found an acquaintance Maulvi who followed the 'Ahmadi way', who also spoke with him but Fazl Sahib showed no interest. However, he decided to speak with his spiritual mentor about this. When he went to see him he learned that he had passed away a couple of months ago. Fazl Sahib was quite distressed by this. Meanwhile the Ahmadi Maulvi suggested to him that he should read some books. He gave him a book to read and after he had finished it, he gave him *Barahin-e-Ahmadiyya* to read. *Barahin-e-Ahmadiyya* deeply moved Fazl sahib and he felt that if the writer of the book was truthful and he took his Bai'at he would be taking the *Bai'at* of a truthful person. However, he also thought what if he was not truthful. Meanwhile two months elapsed.

On the first day of *Ramadan* Fazl Sahib prayed to God with deep humility and tenderness of heart that if Mirza Sahib was truthful and from God he be shown a sign in dream or otherwise. After fifteen days he saw a dream. In the dream he and a friend are outside a garden which has a three feet high boundary wall. The garden is a model of Paradise with streams flowing; however the water in the streams is very shallow. He and his friend try to scale the wall but fail. They resolve to go inside the garden and start looking for a gate. They walk around three sides of the garden but find no gate. They then go east-wards where they see a holy person sitting under a tree. He gestures them towards him as if saying if they did not go to him they would never find the garden gate. In this dream, Fazl Sahib is reminded of his old dream in which he had seen this holy person with the Holy Prophet[saw] sitting on a throne. He asks him who he was. The holy person replies, 'I am son of Mary and there is the garden gate.' Fazl Sahib and friend enter the garden and stroll around. They feel thirsty but the water in the streams is quite shallow. Meanwhile a ten or twelve year old boy appears holding an oval-shaped cup which he gives to Fazl Sahib. He drinks half of it and gives the rest to his friend. The boy snatches the cup from him and says the friend does not have any share of it. The friend is embarrassed at this and suggests they leave. Just then Fazl Sahib was awakened from his sleep by the Maulvi's son who told him it was time for *Fajr Salat* and Maulvi Sahib awaited him at the mosque. Fazl Sahib relates that he had not seen 'Mirza Sahib' at any other time apart from in his two dreams. He recounted his dream to Maulvi Sahib who gave him an interpretation. He explained that the garden with dry streams and palaces was the garden of *Shariah*, the dry streams being the religious scholars of the time who had dried up and had no real knowledge. The palaces denoted deeds as did the oval shaped cup, meaning its shape was not quite congruous. The signal to east in the dream denoted that Qadian was particular to the east of their village or the Hadith about the eastwards direction could be inferred from this. The holy person whose appearance Fazl Sahib had described was Hadhrat Mirza Ghulam Ahmad, the Promised Messiah[as]. His gesture of hand meant that as long as his community was not joined the way to *Shariah*

and Paradise could not be found. Having interpreted the dream, Maulvi Sahib told Fazl Sahib that he was going to Qadian on the Friday and asked him to come along and see for himself if the Promised Messiah[as] was the holy man of his dreams.

The day they arrived in Qadian, Fazl Sahib ran a fever. When the Promised Messiah[as] came to know this he told Maulvi Sahib that he should not have let him fast on a day he was travelling. He sent some medication which helped alleviate his fever. Earlier, in the haze of fever he had not recognized the Promised Messiah[as]. Next day was Friday and both Maulvi Sahib and Fazl Sahib went to the mosque and found place in the first row. When the Promised Messiah[as] arrived Fazl Sahib instantly recognized him as the holy person of his dreams. At this point Maulvi sahib assumed that Fazl Sahib would take *Bai'at* of his own accord. However, Fazl Sahib met his friend who had appeared in the dream and he put doubt in Fazl Sahib's mind by saying that as Fazl Sahib had been reading Mirza Sahib's books his dreams were influenced. Fazl Sahib relates that he was weak-willed, so he left with his friend the next day. On the way Maulvi Sahib inquired about his *Bai'at* and he told him that he had not taken it. Upon asking why not as his dreams were fulfilled, he replied that his friend had stopped him by saying that his dreams were merely a manifestation of what he had read in the Promised Messiah's[as] books. Maulvi Sahib was extremely cross and told him that he was not his mentor any more.

Later, Fazl Sahib was called over by an acquaintance to another town for employment. He traveled via Qadian and once at his destination got busy in work. On the third day after arriving in the new place he saw his third dream. He saw that the Promised Messiah[as] is sitting next to him and he tries to kiss his feet as is the wont of *Gaddi Nashin* (ostentatious spiritual officeholder in the sub-continent). The Promised Messiah[as] stopped him, saying it was an act of *shirk* (associating partners with God) and said that he had asked God for a sign which was given to him and facts were proven to him. When he awoke Fazl Sahib wept profusely and without informing anyone, immediately left while still barefoot. Someone saw him and informed his employer who chased him on horseback and asked him what the matter was. Fazl Sahib told him he was going to Qadian. The man was infuriated but Fazl Sahib asked him most humbly to let him go or else he would die on the spot. Once in Qadian Fazl Sahib asked to see the Promised Messiah[as]. As it happened, he saw him at *Maghrib Salat* in the mosque and asked to take *Bai'at*. The Promised Messiah[as] said *Bai'at* would be taken on the third day. Thus a few days later Fazl Sahib came into the fold of Ahmadiyyat.

May God continue to elevate the station of all the companions of the Promised Messiah[as] and enable their families to follow.

Next, Hadhrat Khalifatul Masih mentioned a recent martyr. Chaudhry Nusrat Mahmood Sahib, originally from Mandi Bahauddin, Pakistan had moved to the USA in 2008. He was born in 1949. In September 2012 he went to Pakistan for the marriage of his youngest daughter. On 19 October his son-in-law Saad Farooq was martyred in an attack on the family as it traveled home after Friday Prayers. Nusrat Mahmood Sahib was injured in the attack sustaining gunshot wounds. He was rushed to hospital where he was under treatment for thirty eight days. On 27 November he met his Maker and attained the status of martyrdom. Nusrat Mahmood Sahib was a *Moosi* who had served the *Jama'at* in various capacities. He belonged to Long Island *Jama'at* in New York, USA where he was the *Tarbiyyat* Secretary. His son Kashif writes that his father was a most affectionate person who was most caring towards his children. He was extremely soft-spoken and always commended his son's *Jama'at* work. He was very particular about *Salat*. His widow is currently in USA and is under treatment. May God grant her healing. His son Kashif is vice president of *Khuddamul Ahmadiyya* in Canada. He leaves behind three daughters.

May God continue to elevate his station and enable his children to do good deeds. May God keep Pakistani Ahmadis safe from the enemy and grant them help with His special grace. Hadhrat Khalifatul Masih asked that special emphasis is given to prayers these days.

JIHAD AGAINST IMMODESTY

Address to Lajna delivered by Hadhrat Khalifatul Masih IV, Hazrat Mirza Tahir Ahmad*(rh)* on the occasion of Jalsa Salana Rabwah 1982, on 27th December 1982 at the Ladies Jalsa Gah in Rabwah, Pakistan

"Allah put in me a great passion for this new scheme that Ahmadi women should declare a Jihad against this immodesty. If you leave this battleground, then which other women in this world will come forth to defend Islamic values?"

After reciting *Tashahhud, Ta'awwuz* and *Surah Al-Fatihah, Hazoor*[rh] recited the following verses of *Surah Al-Nur*:

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ
وَيَحْفَظُوْا فُرُوْجَهُمْ ۭ ذٰلِكَ اَزْكٰى لَهُمْ ۭ
اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ ۝
وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ
وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ
زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ
بِخُمُرِهِنَّ عَلٰي جُيُوْبِهِنَّ ۠ وَلَا يُبْدِيْنَ
زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ اٰبَاۗىِٕهِنَّ
اَوْ اٰبَاۗءِ بُعُوْلَتِهِنَّ اَوْ اَبْنَاۗىِٕهِنَّ اَوْ اَبْنَاۗءِ
بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اِخْوَانِهِنَّ
اَوْ بَنِيْٓ اَخَوٰتِهِنَّ اَوْ نِسَاۗىِٕهِنَّ اَوْ مَا مَلَكَتْ
اَيْمَانُهُنَّ اَوِ التّٰبِعِيْنَ غَيْرِ اُولِي الْاِرْبَةِ
مِنَ الرِّجَالِ اَوِ الطِّفْلِ الَّذِيْنَ لَمْ
يَظْهَرُوْا عَلٰي عَوْرٰتِ النِّسَاۗءِ ۠ وَلَا
يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ
مِنْ زِيْنَتِهِنَّ ۭ وَتُوْبُوْٓا اِلَى اللّٰهِ جَمِيْعًا
اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ ۝

Translation: Say to the believing men that they restrain their eyes and guard their private parts. This is purer for them. Surely, Allah is well aware of what they do. And say to the believing women that they restrain their eyes and guard their private parts, and that they disclose not their *natural and artificial* beauty except that which is apparent thereof, and that they draw their headcoverings over their bosoms, and that they disclose not their beauty save to their husbands, or to their fathers, or the fathers of their husbands or their sons or the sons of their husbands or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess, or such of male attendants as have no sexual appetite, or young children who have no knowledge of the hidden parts of women. And they strike not their feet so that what they hide of their ornaments may become known. And turn ye to Allah all together, O believers, that you may succeed. (24: 31-32)

"These verses contain detailed instructions for Islamic *purdah*. I have recited these verses because I have felt for some time that immodesty is one of the greatest evils to attack Islam. This evil is attacking Muslim women in many ways, shapes and forms. In most countries Muslim women have forsaken *purdah*. In some Muslim countries *purdah* has been declared *haraam* (unlawful) through *fatwa* (religious edict). Very recently, an edict was issued in Libya that *purdah* is not only unnecessary but is *haraam* in Islam; so no woman should observe *purdah* and if she does she will be committing an unlawful act. This is so widely prevalent in countries that were traditionally known as custodians of Islam that these countries are not only disobeying the *Qur'anic* injunction, but are also taking steps against these injunctions. It was expected that the Muslim Ahmadi woman would be a model of *jihad* (striving in the cause of Allah) in this battleground; she will stop others from running away and lead them to victory. But with great sorrow and deep regret, I have to say that Ahmadi women have also succumbed to this weakness. This epidemic of immodesty started from major cities and is reaching small towns and it appears as if we are losing this *Jihad.*

I realized this and Allah put in me a great passion for this new scheme that Ahmadi women should declare a *jihad* against this immodesty. If you leave this battleground, then which other women in this world will come forth to defend Islamic values?

It is a long story of how countless excuses and reasons are crafted for immodesty. I have seen immodesty attack through the back door of "*chaadar*" (shawl). The purpose of *chaadar,* inline with the commandment of the Holy Qur'an, was to observe *purdah,* but it is being used for the opposite purpose. It cannot be denied that *chaadar* can be used for Islamic *purdah.* However, it remains to be clarified under what circumstances and to what extent does this *purdah* remain *purdah.*

Therefore, a comprehensive review of *Qur'anic* injunctions of *purdah* was undertaken. I assigned this to *Majlis Iftaa [committee that researches issues of Islamic jurisprudence, and then submits recommendations to Khalifatul Masih for guidance and final decision].* This review has been conducted over the last six months. All the *Qur'anic* verses and *Ahadith* (sayings of the Holy Prophet[saw] about *purdah* were compiled and reviewed. The following were also reviewed: Physical forms of *purdah* throughout Islamic history, writings of Promised Messiah[as] and views of *Khulafa-e-Ahmadiyyat* such as Hadhrat Khalifatul Masih I[ra] and Hadhrat Khalifatul Masih II[ra]. From this detailed review it was concluded that Islam expects different types of *purdah* based on different societies and different states of their progression, human needs and the overall situation and character of society. Islam is an international religion that keeps in view every practical situation related to *purdah*. In this world there is no situation that a nation may face for which an answer may not be found in Holy *Qur'an* or *Sunnah* of the Holy Prophet Muhammad[saw]. For example, in our villages *chaadar* is used and modesty adopted. This also covers the face (as a *ghoonghat*) (covering of the face) and as far as possible *chaadar* is wrapped from left and right to cover the face. There are modest and dignified women who observe such *purdah* and go in the fields to deliver food to their husbands. They also go out to fetch water. In Islam this is not an *Istisnaaa* [exception]. This is within the fundamentals of the Islamic *purdah*. The Holy *Qur'an* explains this, and the Holy Prophet Muhammad[saw] has expounded on this in great detail. Regarding the verses that I recited earlier the Promised Messiah[as] had stated that one form of *purdah* is that the face is covered from the left and right until the chin; the forehead is also fully covered. No make up should be done that can excite ill-minded people. In such a society, women who go out for various reasons and requirements with dignity and honor without any embellishments, are doing Islamic *purdah*. This is within the law of *purdah* and is not *Istisnaa*. *Istisnaa* [exception] is something which is against the law. The Promised Messiah[as] has explained in depth that: "this is the *purdah* which will not be a burden for the Europeans. In those societies women have made great progress and are deeply engaged in the economic affairs of their societies. Therefore they have to step out of their homes." According to the Promised Messiah[as] a woman who observes *purdah* as described earlier is "precisely complying with Islamic *purdah*." according to her situation.

Then there is the *purdah* of the face. Hadhrat Khalifatul Masih I[ra] wrote on this matter in light of the explanations provided by the Promised Messiah[as]. He wrote very clearly that *purdah* of the face is included in the root of Islamic *purdah* without exception *(Istisnaa)*. But for which society is this *purdah*? For this explanation you should read the commentary of Hadhrat Musleh *Mau'ood*[ra] and read his writing on this topic, and then it becomes clear that this *purdah* is for the elite of the society. Those who are called 'advanced' in society. These are the ones who have every comfort of life. In their homes, they have maids and servants. Allah has given them all the means of comfort and luxury. They have bungalows and mansions. Their purpose of life seems nothing other than spending money to find ways to please their hearts. They have no worries about survival. Instead they worry about spending money that Allah has granted them so that they can have more ways to enjoy it. This is the society for which Allah has declared that when they go out they should cover their faces and abstain from adornments when leaving their homes. Society will be harmed if they started going out without any purpose or need. These days vice is prevalent and peace is departing from the homes, so it is essential that such women should observe complete *purdah*.

As for *burqa*, I agree that this is not the prescribed Islamic *purdah*. It is the job of a *Khalifa* to make administrative decisions considering the situation and conditions. If *chaadar* is replacing *burqa* in a society where *burqa* was established then it needs to be determined whether this is damaging the spirit of Islamic *purdah*. If this causes no harm than the decision would be that there is no harm in using a *chaadar*. However, if it is clear and evident that *chaadar* is misguiding people and leading them astray such that it will not just replace *burqa* but eliminate *purdah*, and a *Khalifa* does not take an action, then he will be considered guilty and held accountable in front of Allah.

Thus it is my duty that I should review the situation and make an administrative decision. The situation of *burqa* is very important in some societies. We need to evaluate the relative situation of abandoning *burqa* by some and adoption of *burqa* by others. These are different and opposite situations that I want to present to you. In societies where

burqa has been prevalent for generations, for example in the family of the Promised Messiah[as]. We have seen Hadhrat Amman Jan[ra] and her children, children of Hadhrat Musleh *Mau'ood*[ra], children of Hadhrat Mirzaa Bashir Ahmad[ra] and other members of the family of the Promised Messiah[as] who were born in Qadian before Independence [of Pakistan] and were raised in that blessed household. We saw that all their women wore *burqa*. It did not ever in any situation hinder their activities as they enjoyed their lives. They took part in hunting, sports and leisure and recreational activities, and acquired highest form of education. They did all this while wearing *burqa*. If sons and daughters of these women observe that their mothers have taken *chaadar* in a form that is wrapped tightly among their own people and slips down and falls to their shoulders in front of others, then this is not Islamic *purdah*. Who can call this Islamic *purdah*? Fear Allah! You may object to this, but I do not care. I have been appointed to this office so that I may be your guardian. Therefore I want to very clearly explain to you that Holy Qur'an says:

Translation: Nay, man is a witness against himself; Even though he puts forward his excuses. (Holy *Qur'an*, C75v15-16)

بَلِ الْإِنسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾

بَلِ الْإِنسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾

You may present a million excuses and rationales that we are adopting strict Islamic *purdah* and that *chaadar* is Islamic *purdah*, but I know this, my 'self' knows this and your 'self' knows this as well, that the *chaadar* that is being used today for immodesty is not Islamic *purdah*. Islamic values are being rejected and these women do not care what will happen to their future generations. They do not know that they (the next generation) may resort to singing and dancing, and indulge in immodest ways of life, making it impossible to stop them.

On the other hand, there are societies where immodesty is common and the concept of nudity is very different. Exposed arms, exposed faces, and exposed body parts reflect the low levels women have stooped to. When Muslim women from such a society enter Islam Ahmadiyyat and adopt Islamic values, even without covering their faces they wear *Chaadar* such that there modesty, dignity and nobility are witnessed by all society. Their behavior deflects attention rather than invite it. In such a society, that is precisely the Islamic *purdah*. This is not an *Istisnaa* [exception]. Thus different administrative decisions have to be made for different circumstances. This is what I am explaining that Islam is flexible in such matters.

Then there is the *purdah* of *Ahle Bait*. A question may be asked whether God is different for *Ahle Bait*, and ordinary women? As a matter of fact, God knows that some families have additional responsibilities. If they take one step towards sin, due to their act other women will take ten steps. If they take one step towards piety, other women will follow them and move towards piety ten steps. Inline with this fundamental philosophy, Allah being the Creator of the universe and of human nature, ordered special *purdah* for *Ahle Bait*. This commandment was not based on injustice, but in accordance with the nature and demands of justice. That they (*Ahle Bait*) should stay within their homes and do not leave them without a purpose. If they have to leave, they should cover themselves completely and not allow anyone an opportunity to see their pure faces and try to damage their dignity with one's impure look. This is the third type of *purdah*.

These are three types of Islamic *purdah* that are applicable under different situations. Individual woman cannot be allowed to break discipline and go out as she pleases. This could lead to a gradual erosion of Islamic *purdah*. *Jama'at Ahmadiyya* is an organized community with the concept of unity. Unity cannot be established without discipline.

These are the reasons due to which I had instructed *Nizarat IslahoIrshad* and *Lajna Imaillah* that you should enforce this first of all at the stage of *Jalsa Salana* and especially be in this strict in this matter for the women from the family of the Promised Messiah[as]. The rules that were applicable to the family of the Holy Prophet Muhammad[saw] are applicable to the family of the Promised Messiah[as]. It would be injustice and contrary to *Taqwa* (righteousness), if they are given tickets to the stage regardless of whether they respect *purdah* or not, while those women sit on the floor who serve *Lajna* while observing *purdah* and who sacrifice everything in the way of Allah by even giving jewelry from their hands. It is a wrong concept that elite and modern individuals have a right to sit at the stage, while the poor Ahmadi women should sit on the ground in front of them. If some one has this wrong idea in their head, then they should eradicate it. This should not happen;

righteousness is the standard that should be used. The Holy *Qur'an* says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Translation: Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. (49: 14)

Listen, Allah says that we divided you into tribes and sub-tribes but you should not consider these to be a source of honor. However Allah only considers the righteous person to be honorable.

Thus, if the *Jama'at* does not establish the standards of *Taqwa* (righteousness), we will not be able to establish any other value. *Taqwa* is the foundation of a believer. *Taqwah* is the root of Islam. The Promised Messiah[as] said:

If this root remains, all else remains

Taqwa produces a spring in Islam. The roots of Taqwa extract the goodness from the earth and produce constant changes in the heavens. *Taqwa* demands that we follow the principles of justice.

Some carelessness is demonstrated on these occasions. For examples, there are some areas where *chaadar* is traditionally established and *burqa* is not. There are such women who are able to safeguard themselves better with *chaadar* than with *burqa*. It is the responsibility of the Jama'at to study these matters, identify these areas and observe the manner in which these women wear the *chaadar*. Are they a slave to fashion or are they doing this due to a real need and necessity. Can they completely safeguard themselves? If they take *chaadar* then it is their own accountability. If *Jama'at* decides that there is no harm, then such women are doing this at their own risk. If a woman really wants to observe *purdah*, then *burqa* is easier than *chaadar*. *Chaadar* can slip and needs to be constantly attended to. The top part has to be wrapped as a *ghoonghat* (covering around the face) and it is cumbersome to do. It is very difficult to safeguard *purdah* with a *chaadar*. *Burqa* is an easier option. If women from certain areas observe *chaadar* without the influence of the modern society; then it is important for *Jama'at* to study this. We will *Insha Allah* research this and they will be allowed to do so under the system of the *Jama'at*; but only within the limits of Islamic *purdah*. If there is risk that their daughters are taking *chaadar* in the wrong way and the negative effects of the new society are being felt, then they will be prohibited from using this.

In regards to the stage pass, it is possible that some deserving women did not get these stage passes and they may have complaints in their hearts. There are some interesting reports regarding their reactions that I want to share with you.

We have a *Baji Jaan* (respected elder sister)[1] who has been very strict in her observance of *purdah* from the very beginning. This is because she is from the first generation raised under the supervision of Hadhrat Musleh *Mau'ood*[ra]. She has seen the *purdah* that Hadhrat Musleh *Mau'ood*[ra] introduced at home and the *purdah* with which he sent his daughters outside. This *purdah* is ingrained in her nature and she cannot step away from it. Some of our young girls think that these people are from the '*earlier times*', they are crazy, do not say anything to them. What '*earlier times*' are they talking about? I only know the earlier times of the Holy Prophet[saw]. Thus if some one considers their time as the "*earlier time*" and wants to comment on it, then it is up to them. This matter is between them and their Allah. This is their personal matter. Anyway, this sister of mine is firm on righteousness and strict about *purdah*. This time, she was in charge of stage passes and especially for one *halqa*. *Nizarat Islaho Irshad* did not fulfill their responsibility and I have asked for an inquiry into this. She fulfilled her responsibility and she cancelled the stage passes, even though they had been issued. As a result she received angry and taunting phone calls from everywhere. People were harsh to her, and some parents said abusive words to her, and some girls called and asked why she has created this issue. One girl came to my wife and said, 'this will not work, no matter what effort you make'. Then some girls came to our daughter and said that you observe *purdah* and do not leave your home, you should not get a stage pass, but a 'pass' for the presidency. In this manner they tried to pass all grievances of their hearts to others. When a woman tries to hurt another, it is with the intent that why should my grief stay in my heart. I will transfer the pain in my heart to you and thus rid my heart of this pain. Then you can deal with this pain as you please.

[1] *(Refers to Hadhrat Sahabzadi Nasira Begum Sahiba- mother of Hadhrat Khalifa V, Mirza Masroor Ahmad Ayyadullah Tala Benasril Aziz (May Allah strengthen his hand)*

When these affairs reached me I

said to my sister, 'why are you upset?' This is my decision. These pains should not stay within your heart. You should transfer them to my heart. Then I will deal with these as my Allah pleases. You should not grieve over this, and follow the orders to completion. I am accountable and you are not in any way'. Then it occurred to me that the same happened at the beginning of Islam.

Who am I and what is my status? I am a slave of the slave of Hadhrat Muhammad[saw]. I am a sinner and a weak man. I do not know why Allah appointed me to this office. But whatever I was, or whatever I am, I am weak but I have to make an effort to fulfill the duties of this office. I do not care at all what the world says. I do not have the strength to face Allah without having fulfilled my duties. Therefore, I will tolerate the words of this world, but it is not acceptable to me to face Allah without fulfilling my obligation. So I said to my sister that you should not worry. Previously, the tongues of complainers did not leave the Holy Prophet[saw] alone, so then who are we in comparison?

Sometimes decisions are made with certain intentions, but later other intentions are attributed to the actions. An incident occurred before the Holy Prophet[saw] returned to Madinah, after Victory at Makkah and other battles. The Holy Prophet[saw] gave a lot from the war booty to the *Muhajireen* (Makkans who had migrated to Madinah) who were returning to Makkah, while the *Ansaar* who had come with him were returning almost empty handed. An unfortunate person raised the objection that this is a strange unjust Prophet. He is apparently established on and tells others to observe justice, but his own condition is that he has given the war booty to his relatives and friends, even though blood still drips from our swords. The Holy Prophet[saw] was extremely saddened by hearing this. However he was used to such talk. He gathered the *Ansaar* and *Muhajireen* and said that he has become aware of this complaint. When the *Ansar* heard this they started crying loudly saying that we are not at fault. An ignorant among us has said this. He said, 'No, no Listen to me. He (Ansaari) said what he said is based on what he saw. It is my duty to tell you what my intention was. It was my decision that I will not live in this town i.e. Makkah, from which I was forced to leave. But I would return with my *Ansar* brothers who had helped me when I migrated. Therefore I decided that I will give the war booty and worldly things to these people, but the Prophet of God would go with you. You could have said that the *Muhajireen* are returning with their things and cattle, while we are taking the Prophet Muhammad[saw] for whose sake this universe was created.' Hence this is one reaction.

The father of one girl wrote to me that I have spent 52 years of my life with Hadhrat Musleh Mau'ood[ra]. He was very gracious and treated me with extreme kindness. Then I spent 17 years with the Third *Khalifa*[h], who was also very gracious and treated me with generosity and kindness. Then the letter ended. Allah has given me insight so that I can detect a silent tongue. I tell you that this letter did not end, there was more and I kept reading it. After the written letter had ended, the additional writing was that I had to see the ill-fated day when I had to take the pledge of allegiance to your *Khilafat*. You are cruel and make decisions that are unjust. When I read this letter, I first thought that I should respond. Then my heart decided that when objections are raised against the *Khalifa* of the time there should be no discussion about it. This matter goes directly to the court of Allah. Therefore I will not respond to him. The decision between him and me will be made on the Day of Judgment and it is Allah who will issue the verdict, because He is the one who knows what is in my heart.

I will tell you why and how strict discipline needs to be enforced. I can see this fact that the next generations are entering an extremely dangerous time. Immodesty is prevalent everywhere. Such conditions are prevalent in all directions that if you do not offer special protection to your *purdah*, then your future generations will face such perilous situations that you will watch them with remorse, but will not be able to bring them back. You are moving away from the *'fashion of life'*[2] mentioned in the revelation of Promised Messiah[as]. When you are admonished for your own benefit then you want to transfer your pain to others by injuring and hurting them.

[2]*("Fashion of life" refers to revelation of Promised Messiah as 'I was praying for the members of the Movement and for Qadian when the revelation came to me: They have drawn far away from the fashion of life; then grind them down a fine grinding. I wondered why the grinding has been attributed to me. Then I looked at the prayer which is written on the wall of the Chamber of Prayer (Bait ud dua) which is as follows: Lord, hear my prayer and crush Thy enemies and mine and fulfill Thy*

promise and help Thy servant and show us Thy ways and sharpen for us Thy sword... Taking this revelation and this prayer together, the indication is that the time for the acceptance of this prayer has arrived. [Tadhkirah p. 620]

Why did I say this? Because the Holy *Qur'an* says:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۝

Translation: Those who love that immorality should spread among the believers, will have a painful punishment in this world and the Hereafter. And Allah knows, and you know not. [Holy *Qur'an* C24v20]

Allah knows what bad results will be created by the current situations. Then Allah says:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَىٰ مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝

Translation: And but for the grace of Allah and His mercy upon you, not one of you would ever be pure, but Allah purifies whom He pleases. And Allah is All-Hearing, All- Knowing. (Holy *Qur'an* C29, v22)

That is to say, all the efforts for *purdah*, protection of human values and Islamic society are done to purify you. But remember if Allah's blessing and Grace and Mercy are not with you then no one among you can be pure. Allah purifies whomever he wishes. Allah is All-Hearing and All-knowing.

These are the *Qur'anic* verses that compel me (to strictly enforce *purdah).* For I know and have seen examples clearly (where a society had to face serious consequences of immodesty). Pakistani women living abroad gave up on *purdah* under the influence of the society. Since they had abandoned the *burqa,* a situation was created where their daughters thought that commandment of *purdah* had been lifted. They were punished for their carelessness. There are many among them who have started wearing *burqa* again. In American society, women have not only started wearing *chaadar* but *burqa.* They say, "If we do not wear *burqa* we will not be able to defend our values." But when they came back to *burqa* the circumstances had already become very painful. There were some girls who had left their parents and went away with even Sikh boys. There is an extremely frightening incident. There are girls who ignored their parents and ran away with Christian boys. There may be two incidents like this that hurt like a wound.

These are the reason why my heart is restless and anxious that I should repeatedly remind you to return to defending Islamic values. This is a time when one may even be stopped from what is normally permissible. There are lawful things that one may have to give up for the sake of Allah, or one may need to perform actions that are not *Fardh* (obligatory). You have seen the situation during the first period of *Tahriki Jadid.* The Holy *Qur'an* does not say that you cannot have two dishes [at one meal] or three or four dishes are prohibited. Where does it say that women may not use lace on their clothes? But it was the need of the time and the *Khalifa* of the time ordered this, and women even took bracelets off their hands. Many affluent people who were used to a life of luxury started eating one dish and people avoided lace (on clothing) even at times of weddings.

An Ahmadi woman had character and she was loyal to her pledge. She had taken *Bai'at* to *Khilafat* with full devotion of her heart. After this she did not question why certain orders were being given or why she was being treated unjustly. Ahmadiyyat has produced great mothers and their greatness amazes ordinary people. Hadhrat Musleh Mau'ood[ra] had presented these different incidents at various occasions. *Lajna* has compiled this material3; but with great regret I must say that there are many women who do not have time to read such things. Society demands a lot from them; they have to socialize and visit each other. With such busy schedules who can find time for reading religious material even though a time is fast approaching where you will need to prepare for great sacrifices.

Anyway, some injunctions from Hadhrat Musleh Mau'ood[ra] issued at various times were apparently not directly related to religion in any way. However Ahmadi women made amazing sacrifices that leaves one bewildered in this respect.

During the era of the Muslim League, there was a risk that if they

lost the election the creation of Pakistan would have been threatened. Hadhrat Musleh *Mau'ood*[ra] issued a general order that whoever could, should most certainly go and vote (for the Muslim League). It is clear that voting is not an obligation that is required by Islamic law. And whoever is not able to, or is sick is exempt anyhow. But one woman, who had given birth a few days prior, insisted on voting. Her parents and other relatives advised her not to vote, as she may get sick. She said, 'the risk [of illness] is there, but I have heard the voice of the Imam of the time that I need to vote for Muslim League and help it succeed, so I have to vote.' Her relatives said the only solution is to leave her alone in the house and put a lock outside. They locked her in and left. After they were gone this woman started screaming. On hearing her screams a neighbor came and broke the lock. The woman told him that there was no problem; she just needed to go outside for a while. Saying this she left. As her family was coming back after casting their vote, they saw blood flowing near a bush. They found their daughter, whom they had locked at home because she was too weak to walk. She had bled on the way so she hid herself in the bush and fainted. They carried her back home.

This is how these people fulfilled their *Bai'at*. This is how they fulfilled their obligation of obedience. They were pure in their faith. They did not have a plethora of lies.

There were mothers who made amazing sacrifices for the sake of Islam and fulfilled the obligations of their pledge.

[3]*(Refers to book, Al-Azhāro Li Zawātil Khamār (Orhnī Wāliyoń Kei Liye Phūl) meaning: Flowers for the women who wear the veil.)*

Once Hadhrat Musleh Mau'ood[ra] sent a message to the *Jama'at* that after the creation of Pakistan, when battles took place in the early days in Kashmir, the Pakistani Army greatly needed soldiers. Hadhrat Musleh Mau'ood[ra] sent messages to the *Jama'ats* in the villages that whoever could should enlist in the army because our country and nation needs us. His representatives went to one place and made the announcement for enlistment. This was a large Ahmadi village. No one came forth. They made a second announcement but still no one came forth. An elderly widow with only one child was peeking at this from her house. She was so motivated that she called her son by name and said, 'My son, why do you not respond. Have you not heard the voice of the *Khalifa* of the time?' He stood up and said, 'I am ready'. Just as a first drop of rain falls down before the drenching rain can begin; all the young men stood up and said, 'we are also ready'. Regarding this incident Hadhrat Musleh Mau'ood[ra] said, 'when I heard this incident I prayed to my God saying, "My Allah this widow has offered her only son at my call. She is beyond the age of getting married and has no hope of having any more children. I need sons, but her son should be saved."' So these are the Ahmadi women who were fulfilling their obligations.

Thus, if due to the strict discipline, some of our daughters get upset and leave us, I will undoubtedly be saddened by their departures, but the honor of faith tells me that the religion of God does not need them. If one daughter of the Promised Messiah[as] leaves, then God will grant us millions of such daughters who will be more faithful, more modest, ready to make sacrifices for religion, submissive guardians, and those who will uphold the pledge of allegiance until their last breath. The religion does not need such women who leave. The grief in my heart will surely persist. I cannot accept that even one girl may go astray. Do you think that the *Khalifa* of the time is not hurt when the time comes to make the decision of excommunicating a member of the *Jama'at*? The Holy Prophet[saw] said that all believers together are like one body. If one believer hurts, all believers feel the pain. Do you consider a *Khalifa* of the time to be below this lowest standard of faith? The fact of the matter is that when he makes this decision his heart pains and he prays. He fervently and humbly requests God to save this person and save me from seeing any Ahmadi man or a girl go astray due to their action. If despite this someone goes astray then the honor of faith demands that we should not care for this. I will openly state that we will not care for such people. I have described before you the life that they have chosen for them, it will lead to nothing but a great punishment for them even in this world.

I may not have any personal status, but I have been appointed to an office for which God has always shown honor and will always show honor. There will not be one day of *Khilafat* where God will not show honor for his khalifa. Therefore, understand your status. I am a humble and lowly man, but the office of *Khilafat* is not lowly.

If you remain true and adherent

to the pledge of allegiance then angels of Allah will shower his blessings and Mercy on you and will always show you the happiness of your progeny.

Thus, you should recognize your obligation and understand whose descendants you are. You are guardians of a great religion and its values. If you give up on these values then who will guard these values?

During the earlier days of Islam there were women who observed strict *purdah*. Even though later on, as the society purified, they were allowed to reveal the front of the face. When the society was corrupt the *purdah* was very strict. Currently in the developing world there is a lot of moral corruption. The bad habit of illicit and lustful glances have reached such a level of corruption that it feels that these stares will tear past the *niqab* (face covering). Here you will have to observe the *purdah* of earlier days of Islam. Other societies where such conditions do not exist, other orders of *purdah* will apply.

In the earlier days of Islam, the wives of the Holy Prophet[saw] and other women participated in wars while observing *purdah*. They participated and offered great services in the Battle of Uhad and other battles.

You have heard the story of Hadhrat Khaula[ra]. Once Hadhrat Khalid bin Walid[ra] fought a battle with the Romans. The Romans were in great numbers such that it was feared that the Muslims may retreat. Muslims narrate that during the battle a fighter was seen wearing armor who had 'his' face covered. This fighter was attacking enemies from all sides and killed many wherever 'he' went. 'He' was tearing through rows of enemies from different angles. Seeing 'him' the Muslim army conversed amongst each other that this could be none other than their leader Hadhrat Khalid bin Walid[ra]. Who other than *"Saifullah"* meaning Sword of Allah—could have the might to attack with such force and glory! In the mean time they saw Hadhrat Khalid bin Walid[ra] approaching from his tent. They were surprised and said O Commander! Who the rider was, if not him? He replied that he did not know and this was the first time he had seen such a brave warrior and rider. Meanwhile this rider, who they thought was a man, returned soaking in blood. His horse was drenched in sweat and near death. He dismounted his horse. Hadhrat Khalid[ra] approached him and said, "O *Mujahid* (warrior) of Islam, tell me who you are! We are anxious to lay our eyes on you. Take off your *niqab* (face cover). But the warrior ignored him, and neither took off his armor nor his face cover. Hadhrat Khalid bin Walid[ra] was amazed and said, 'you are such a great *mujahid,* but such is your standard of obedience?' He said again, 'Young man, we are anxious to see you, take off the cover from your face'. At this the rider said. 'My Master, I am not disobedient. But God has commanded me not to take off my *purdah*. I am a woman and my name is Khaula'. She did not take off her *purdah. (Foouzul Islam, Tarjuma Futooh ul Shaam, page: 98101)*

Some women say it is very hot and we cannot go out in a *burqa*. Men do not have to deal with this; they may go out as they please. This is not true. I also have experienced this. During summer I have to go out in extreme heat and sometimes no electricity, especially in villages where walls are low and mosques have low ceiling. I have to close the buttons of my *Achkan* (coat) to the top. It feels as if I am being cooked in steam. I was not used to this, but I have to do it. It is my duty. It is not that men do not have to ever face such challenges. They also face such challenges.

Now I will tell you about a Muslim woman from the earlier period of Islam. You feel hot in a *burqa*, but listen to her story. It is narrated about Hadhrat Samiyya[ra] that when she believed in the Holy Prophet Muhammad[saw]; due to her 'crime' and 'apostasy', she was forced to wear a full armor and made to lie in the boiling hot sand under the sun (by the opponents of Islam). (Here the temperature only reaches up to 120 degrees. In Arabia it may reach up to 140 degrees.) This would make her lose her senses. It is narrated that during this situation, if someone would ask her of her condition, she would not understand. That means that due to extreme heat and sun she would lose her senses. Then her tormentors would raise a finger upwards. She would understand that they were saying reject the One God. She could not talk, so she would just shake her head that I cannot do so. Such *purdah* observing women have existed in Islam.

Similarly it is said about Hadhrat Umme Ammaar[ra] (her name was Samiyya[ra] and the incident narrated before is about her as well) that the Holy Prophet[saw] passed by her while her enemies were torturing her. Her son and her husband were also witnessing this, but they were all helpless. Hadhrat Muhammad[saw] said, "O Ammaar, be patient. O Umme

Ammaar be patient, O husband of Umme Ammaar also be patient; Allah will never waste the reward of those who are patient ".

What I am asking of you is nothing in comparison to the great sacrifices you will be asked to make for Islam and Ahmadiyyat. I can see that the speed of the caravan of Islam Ahmadiyyat is about to become faster and faster. You are about to bear the weight of great tasks of this world. If you panic at these small issues how will you be a part of this great service?

Thus pray and ask for forgiveness. May Allah enable us to make every sacrifice for Islam and never forget that no matter what we have to win this battle that we may be losing.

As for the girl who said, *'this will not work'*. I tell her: This will work. This is from God and it will definitely work. If you cannot walk with us then separate yourself. People like you have no right to be part of the caravan of Islam. However the caravan of Islam will march forward. What is from the Holy *Qur'an* and His Prophet[saw] will always work and will continue to work, even if we have to sacrifice our last drop of blood. Let us now pray."

(*Alfazl*, 28 Feb 1982)

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HELP HUMANITY FIRST MONITARILY

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INTERFAITH SYMPOSIUM

Mirza M. Ahmad, Columbus, OH

On Friday December 21, 2012 the Columbus *Jama'at* was invited to an interfaith conference at the Unification Church near downtown Columbus. The meeting started off with breakfast and casual conversation on tables for the first half hour. After getting to know each other, two speeches were given. I was the first to present and talked about the "Purpose of Life" from an Islamic standpoint. By using various verses of the Holy Quran, I first talked about how the universe demanded a thoughtful creator. After establishing the existence of the creator, I talked about how this creator had a purpose in mind for his creation. For us, this purpose is to worship the creator. After stating the purpose of our creation, I presented the methods Islam prescribes in order to accomplish this purpose.

After my speech, the pastor of the church said that it was very thoughtfully structured and mentioned that it is true that there must not be any contradiction between science and religion. He commended me for explaining the scientific phenomenon of Entropy to show that the order we find in the universe is not a result of mere chance. I concluded from this scientific phenomenon that this order could only be a product of thoughtful, supreme Creator.

After his comments, the pastor began his own speech and talked about how we can conserve more and give back to the environment. He read three excerpts from the founder of their community, Pastor Moon of South Korea, to highlight how the leader used to conserve water, food, and money throughout his life.

Followed by the pastor's speech, some guests commented on the event. Each of the guests also introduced themselves while including their religious affiliations and cultural backgrounds. During this segment of the conference, we also presented Holy Qurans to a few of the guests including one translated in Japanese.

To conclude the event, we engaged in an interfaith prayer to the Almighty God, where a leader from their community said a prayer and then a member from our *Jama'at* recited the translation of *Surah Al-Fatiha.*

Overall, the event was a great success and may Allah enable us to hold more conferences of this kind to spread the true teachings of Islam and Ahmadiyyat. *Ameen*

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A PERSONAL ACCOUNT OF HADHRAT KHALIFATUL MASIH V'S TOUR TO USA 2012

Abid Khan

(Part 2)

Capitol Hill

I have been fortunate to have attended many wonderful events over the past few years which have been graced by *Hazoor-e-Aqdas*. Nonetheless it is my honest belief that 27 June 2012 will be remembered as a truly historic day for the Ahmadiyya Muslim *Jama'at*.

It was the day that *Hazoor-e-Aqdas* made an historic address in the Gold Room of Capitol Hill entitled: "*The Path to Peace: Just Relations between Nations.*" Due to many reasons it is a day that I, and those who were present, will surely never forget.

For quite a few months before this event I had heard a lot about the event at Capitol Hill from members of the USA *Jama'at* who were involved in its planning and organisation.

Well in advance of *Hazoor's* tour Amjad Khan, the National *Umoor-e-Kharija* Secretary, contacted me and sought my advice on a number of issues regarding the event.

One major issue was the type of event the *Jama'at* should hold. Should it be in a hotel with very local guests or should it be held at the offices of a think tank where academics could attend?

Another alternative he mentioned was to hold it at Capitol Hill. Although this sounded appealing he admitted that it was a very risky idea because it was extremely difficult to get politicians to attend such functions for more than ten or fifteen minutes.

A further question Amjad raised was what *type* of audience should be invited.

I have learnt over the past few years to seek Hazoor's guidance wherever possible. Sometimes you may expect or even hope for one thing but Hazoor may give instructions or guidance that is different to what you were anticipating. Yet invariably in the long run it has always been proven that Hazoor's guidance has born the most fruit and led to great success.

Thus when Amjad asked me those questions I took them to Hazoor to seek his guidance. Immediately Hazoor said that they could hold the event wherever they pleased but that they should strive to invite a true cross-section of society, including politicians, academics, diplomats, think tanks etc. I relayed this back to Amjad and thereafter he and his team truly worked towards fulfilling Hazoor's directives, *Masha'Allah*.

Despite all of their hard work until the very last moment Amjad and his team were concerned about multiple issues. There were issues of security checking, there were concerns that a number of politicians may at

the last minute choose not to attend, there were issues of some who said they could only attend for a few minutes and many other matters that were causing anxiety.

I myself was very worried because such a high profile event was being held in the USA for the very first time and there was this nagging feeling in the back of my mind that God forbid something may happen during the event not in keeping with the honour and dignity of *Khilafat*.

I was though reassured by the knowledge that Allah would *Insha'Allah* protect the *Khilafat* at all times.

On 27 June 2012 Hazoor's *Qafila* left Baitur Rahman at 8.30am and headed towards Washington DC. I was sat at the back of a 7-seater and our car was directly behind Hazoor's car.

Apart from our driver, also in our car were Private Secretary Munir Javed Sahib, Abdul Majid Tahir Sahib, Mirza Waqas Ahmad Sahib and Sakawat Bajwa Sahib.

All the way to Capitol Hill I could feel a tension amongst all of us. We were all very quiet, with hardly a single word being spoken throughout the 45minute journey.

With Allah's Grace however from the moment we arrived it was apparent that Allah's Help was there to protect the honour of the *Khilafat*.

For example, the USA *Jama'at* had been informed very strictly by Capitol Hill protocol officers that only *Hazoor-e-Aqdas* would be exempt from security checking. They said it was an absolute rule that nobody could enter Capitol Hill without going through full scanning and security.

We were all prepared for this and had even brought our passports along as an extra form of identification but when we arrived the security people just waved us through and we were all able to enter without any obstruction or delay. It was truly unbelievable.

I have since been told that just a few months previously the Dalai Lama visited the Capitol Hill and he was made to go through the full security procedure, yet due to the blessings of *Khilafat* we were all able to walk through without any checking.

Hazoor-e-Aqdas was immediately guided to a small office where he was greeted by Senator Robert Casey and Congressman Bradley Sherman with Congressman Michael Honda joining after a few moments.

I was stood at the side of the room and it was fascinating to observe the respect and reverence with which *Hazoor-e-Aqdas* was received by the American politicians.

These were all national political figures in the United States and Capitol Hill was their political home, yet it was quite clear that in Hazoor's company they were quite overawed.

On the other hand, despite the fact that it was Hazoor's first ever visit to Capitol Hill he controlled the conversation in the most exemplary and dignified manner. *Hazoor-e-Aqdas* asked them questions and answered some of theirs with serenity and calm.

After about fifteen minutes the initial meeting concluded and Hazoor was then escorted to the Gold Room where the main event was to take place.

As we entered, I saw that the room was completely packed to the brim, to the extent that some guests were left standing on the sides. When Hazoor entered all those who were seated spontaneously rose to their feet as a mark of respect.

Hazoor was led to the main table where he was seated with members of Congress and other dignitaries.

The rest of the room was also filled with dignitaries from various sectors of society. In all there were 30 members of Congress, members of the diplomatic corps, human rights leaders and university academics. Also in attendance were, representatives from religious communities, think tanks and the media.

I was told afterwards that at least 119 high level guests attended and that many more would have come but for the lack of space.

Whoever I met spoke with great shock at the number of members of Congress who attended. They all said that for such functions it was virtually impossible to get more than eight or nine members of Congress and even then they only came for ten or fifteen minutes. Yet for the event graced by *Hazoor-e-Aqdas* there were 30, the vast majority of whom stayed for the entire event which lasted for more than one hour.

Perhaps the most high profile of the non-Ahmadi guests at the event was the current Democratic Leader Nancy Pelosi, who until a few months previously was Speaker of the House and thus occupied the highest political office of any woman in the history of the United States.

Over the past few years I had seen her on TV often and so I was looking forward to hearing her speak. She came across as friendly and warm and her speech was well written.

She spoke of her respect for *Hazoor-e-Aqdas*. She called him a leader of '*wisdom and compassion*'. She also said that despite the persecution faced by the *Jama'at:*

"His Holiness has refused to turn to bitterness or vengeance."

When I heard her speak this line I was pleased because it proved that the peaceful and loving message of Khalifatul Masih had reached the highest echelons of the United States Government. This particular line also got widespread media coverage in the American press and media..

It was clear to me that seeing and listening to *Hazoor-e-Aqdas* had a positive effect on Nancy Pelosi. I looked directly at her a number of times during Hazoor's speech and you could see she was genuinely listening with intent. Indeed a few days later, whilst *Hazoor-e-Aqdas* was in Harrisburg for the *Jalsa Salana*, a handwritten letter was received from her by Hazoor in which she spoke about her pleasure at meeting him. In the letter she spoke frankly about the blessings she felt she had received from meeting with Hazoor.

There were many other guests speakers at the event who all spoke with admiration for the *Jama'at* and for *Hazoor-e-Aqdas*.

One speech that I also appreciated was given by Dr Katrina Lantoss-Swett, the Chairwoman of the United States Commission on International Religious Freedom.

Listening to her it was clear that she had a real passion for human rights and religious freedom. It was also clear that she had a good understanding of the persecution faced by the *Jama'at* and that she felt real sympathy.

It was her comments about Hazur that pleased me the most. Her respect was apparent as she said:

"I have to say that there is a particular sense of blessing that seems to rest on this brimming room today and I am sure that that's due in part to the wonderful spirit of goodwill, the warm hearts and sense of optimism and love of the participants. But, Your Holiness, it is undoubtedly a reflection of the blessing that you bring to this Capitol. And so we are honoured and so grateful to have you here."

After the various guest speeches at around 10.30am *Hazoor-e-Aqdas* took to the podium to address the audience. As he stood the audience once again stood together in unison as a mark of respect.

It was clear that there was a deep sense of interest and curiosity in the audience about what *Hazoor-e-Aqdas* would say.

I am sure many of them will have heard the words of Muslim leaders or authorities in the past but they will never have had the opportunity to listen to the words of a Muslim leader who could genuinely claim to represent his entire Community globally.

Hazoor's address was truly inspiring. It was a narration of real Islamic teachings based purely on the Holy Qur'an.

If the audience had thought that Hazoor would come and praise the United States and the West and be intimidated by Capitol Hill then they were mistaken.

Whilst others may have been overawed by the audience and the setting, *Hazoor-e-Aqdas* spoke with surety and confidence about the beauty of Islam.

As I listened to Hazoor's words I was reminded of the meeting he had held the previous day at Baitur Rahman with a number of military chaplains and how Hazoor had said that he did not feel nervous because he knew that whatever he would say was based on the true teachings of the Holy Qur'an.

The confidence Hazoor had in the Holy Qur'an was such that no place on earth could, God forbid, overawe him because he knew that his weapon, the Divine Word, was All Powerful and Universal.

The main theme of Hazoor's address was world peace and the need for just relations between nations.

At the very beginning Hazoor clearly informed the audience about what his primary source was. Hazoor said:

"Everything that I will say in relation to establishing peace and in relation to conducting just international relations, will be based on Qur'anic teachings."

Without any fear *Hazoor-e-Aqdas* spoke of the failure of international organizations such as the 'League of Nations' and in terms of the modern day Hazoor spoke of the inequality that existed at the United Nations.

He said that some countries were given preferential treatment, but that the Qur'an and the Holy Prophet (peace be upon him) both taught that all men and all women were born equal and nationality was a means of recognition rather than a means of superiority.

Hazoor-e-Aqdas spoke about how rich and powerful nations were exploiting the weak and deprived nations

of the world and preventing them from progressing. He said that this was not only unjust but was leading to negative reaction from those who were oppressed and so naturally the peace of the world was disturbed as resentment took hold.

He said that rich nations often dealt with corrupt leaders so long as their own interests were observed. All of this was leading to a lack of trust.

Towards the end of his speech, Hazoor summarised the means for peace. Hazoor said:

"Islam has drawn our attention to the means for peace: It requires absolute justice. It requires that truthful testimony to always be given. It requires that our glances are not cast enviously in the direction of the wealth of others. And it requires that the developed nations, put aside their own vested interests, and instead help and serve the less developed and poorer nations with a truly selfless attitude and spirit. If all of these factors are observed then true peace will be established."

Hazoor concluded his speech by challenging the leaders of the USA to act.

Hazoor said:

"And so the United States, as the world's largest power, should play its role in acting with true justice and with such good intentions as I have described. If it does so then the world will always remember with great admiration your great efforts. It is my prayer that this hope becomes a reality."

As Hazoor concluded the entire audience rose to their feet once again. I cannot remember seeing or hearing of any other function where a person was given three separate standing ovations within the space of an hour.

Certainly I am sure that a Muslim leader will never have been given such respect at Capitol Hill before as *Hazoor-e-Aqdas* was afforded on that day.

Thereafter, Hazoor met with some of the guests but due to time constraints many were unable to meet him. I was later informed that after hearing Hazoor's words many had felt a keen desire to meet with him personally and were disappointed that they were unable to do so.

Many of the dignitaries commented about how impressed they were with Hazoor's countenance and his address.

Only Allah knows if the effect on all of them will be long lasting or merely temporary, but I am personally quite sure that amongst the 120 or so guests there must have been some who would seriously contemplate upon the importance of Hazoor's message.

Tour of Capitol Hill

After the formal part of Capitol Hill event was concluded, Hazoor was given a tour of the entire Capitol Hill building by Congressman Gary Peters.

I really enjoyed this part of the day because we had seen that Allah had answered our prayers and the main event had gone really well and so now was an opportunity to enjoy the tour and to spend further time in

the blessed company of Hazoor.

I sensed that this feeling of relief and happiness was not limited to me but was widespread amongst the Ahmadis who were there.

We left the Gold Room and were directed towards a tram. There must have been at least thirty of us and as we approached the tram I heard a security guard shout 'Stop!' in an aggressive manner. At that time I thought that one or some of our party were about to get in trouble. I turned around to see who he was admonishing and to my utter surprise it was none of us but a staff member who was with one of the Congressman!

Thus once again we were all able to get through without any security checking and the only person who was stopped was a regular staff member who probably spent most days within the Capitol Hill building!

Hazoor-Aqdas, the guide and a few local *Jama'at* members sat in the first carriage of the tram. I was in the second with other *Qafila* members. The tram journey was only a couple of minutes and took us to the main part of Capitol Hill from where the tour began.

Congressman Peters showed Hazoor various rooms and explained their history.

Soon we arrived at the famous Rotunda which is the large dome of Capitol Hill that is famous around the world. The Congressman explained that on the walls were different paintings depicting various stages of American history.

As we stood in the exact centre point of Capitol Hill, I noticed that many tourists of different ages had taken out their cameras and were pointing them towards Hazoor. Looking at them their fascination and curiosity was quite apparent. I felt the moment had symbolic value, whereby at the very centre of the world's largest political power, it was not the President or any other politician who took centre stage on that day, but it was Allah's Representative, the *Khalifa* of the Promised Messiah[as].

The tour concluded as Hazoor was led to the House of Representatives which was in session. We all sat in a viewing gallery and watched as the normal proceedings of Congress continued.

I was not aware there was to be any reference to Hazoor or the *Jama'at* and so it was a very pleasant surprise when after some time Congressman Bradley Sherman was called to the podium by the acting Speaker and he warmly welcomed *Hazoor-e-Aqdas* to the United States on behalf of the United States Congress.

Congressman Sherman mentioned that earlier an Official Resolution had been adopted by Congress welcoming Hazoor to Washington DC in which it had recognised Hazoor's *'commitment to world peace, justice, nonviolence, human rights, religious freedom and democracy'*.

Upon making this announcement Congressman Sherman pointed to where Hazoor was sat in the gallery so that all members could see Hazoor. *Hazoor-e-Aqdas* graciously stood and waved towards the members of Congress.

I was later informed that after meeting Hazoor earlier in the day, Senator Robert Casey had referred to Hazoor as *'humble and masterful'*. And when Hazoor stood to acknowledge the audience both of these qualities were quite apparent. His absolute humility was there for all to see, yet in spite of it his presence had illuminated the entire room, *Masha'Allah*.

I personally felt great satisfaction and happiness that the United States legislature had shown such respect and warmth to *Hazoor-e-Aqdas*. Indeed the entire day's programme pointed to the special and direct help of Allah the Almighty. The blessings we witnessed in those few hours were truly exceptional.

All of our prayers had been accepted by Allah, but most importantly the prayers of *Hazoor-e-Aqdas* had

been accepted in the most glorious manner. For, upon returning to London a few weeks later, in his Friday Sermon of 20 July 2012, Hazoor spoke about how on the way to Capitol Hill he had prayed for the success of the event. Hazoor said that he had particularly prayed that as he was there to represent the Promised Messiah[as], that Allah again fulfil the promise that He had made to the Promised Messiah of helping him with the power of prestige and awe.

All those who were witness to the event will attest that indeed Allah did accept this prayer of Hazoor. Despite being in the building which is considered the centre of world politics and power, throughout the visit, it was the *Khalifa* of the Age who held all attention and whose greatness was evident and apparent to all. *Alhamdolillah.*

When we finally returned to our car, the atmosphere was completely different to when we had left Baitur Rahman in the morning. Where that journey had been conducted in virtual silence, on the way back the spirits of all us were charged and emotional. The entire journey was spent talking about the blessings of Allah we had just witnessed and the glory of *Khilafat-e-Ahmadiyya.*

Blessings of Capitol Hill – Emotions of Ahmadis

After the Capitol Hill event, Amjad Mahmood Khan, Secretary *Umur-e-Kharja* USA said to me that it had been a life changing experience for him. He added:

"Among the most indelible incidents of the tour -- and indeed of my entire life - was the manner in which Hazoor's[aba] presence at Capitol Hill transformed an ordinary PR event into an extraordinary divine sign from Allah.

After the event, I received many emails from the guests noting that in all their years of attending events at Capitol Hill, they had never seen so many lawmakers stay for an entire event during the middle of a work day. This result was entirely due to Hazoor's[aba] guidance and prayers.

Indeed on the day of the event, several incidents happen that were completely unplanned, unexpected and unexplained and can only be seen as miracles.

First, despite all of our best efforts, we could not secure a security waiver for Hazoor[aba]. We were told even on the night before the event that Hazoor[aba] must go through security, and no exception can ever be made (not even for the Dalai Lama or Pope). But on the morning of the event, the Sergeant-at-Arms informed us that NO security would be required for Hazoor's[aba] entry -- not just for Hazoor[aba] but for all of his entourage and staff.

In effect, Hazoor[aba] was given Head of State status, which as far as I understand, has never been given to any religious leader in the history of Capitol Hill.

Second, we were informed as Hazoor[aba] was walking in that U.S. Congressman Sherman had obtained permission for Hazoor[aba] to enter the main House of Representatives gallery to be honoured with a floor statement.

Again, no one on our team, despite 6 months of planning, had ever even thought about asking for this honour -- it was instead bestowed upon Hazoor[aba] literally as he walked in the halls of the building, and it was offered by the U.S. Congressman himself (without anyone asking him). Alhamdolillah suma Alhamdolillah."

Mahmood Ahmad, a member of the *Umoor-e-Kharija* USA team said:

"As the Gold Room began to fill up on the morning of the 27th, I realized that the turnout would dwarf even the high end of our estimate; for instance, many members of Congress who had not confirmed their attendance were present, and some of them even stood in the rear of the room.

It is my estimate that over 150 non-Ahmadis were in attendance, even though the Gold Room only has a seating capacity of 110.

When Hazoor-e-Aqdas rose to address the audience, it felt as though an electric current ran through the room, as many have observed.

On a personal note, when the crowd stood up in unison to welcome Hazoor, I felt a distinct divine presence. In that moment, I felt immensely grateful to Allah that he allowed me to be a part, however small, of an immense historical milestone."

Visit to Mubarak Mosque, Virginia

After departing from Capitol Hill, *Hazoor-e-Aqdas* visited the Fazl Mosque in Washington DC. Although relatively small, it is a very beautiful and historic mosque, located in the heart of DC alongside embassies and consulates. For many years it served as the Headquarters of the USA *Jama'at* until Baitur Rahman was built. I personally was very fond of the Mosque having stayed there for a number of days during a visit to the United States in 2010.

We stayed at the Fazl Mosque for around fifteen minutes before the *Qafila* proceeded to Virginia where Hazoor was to inspect the newly completed Mubarak Mosque.

For more than ten years I had heard about the Virginia Mosque project from relatives who live nearby. It had taken a very, very long time to construct and it was something the local *Jama'at* had desired for many years. When Hazoor arrived, members of the local *Jama'at* were there to greet him, and the joy and relief on their faces was there for all to see.

The Mosque had not yet received its final permit from the local authorities and so an official reception could not be held, but Hazoor inspected the entire building, whilst local Ahmadis distributed sweets in celebration.

After all the years of waiting, Allah had blessed the Virginia *Jama'at* with a really beautiful Mosque, *Masha'Allah.*

Feeling Unwell!

After *Fajr* on 28th June, I went back to bed to rest. However I soon woke up feeling extremely unwell due to a sudden stomach illness. I was sweating profusely, feeling very hot and was suffering from nausea. The next couple of hours were extremely difficult.

After feeling slightly better I got ready and went to the offices at around 10am. Despite the slight improvement the truth was I still did not feel very well at all. I was quite concerned because we were travelling to Harrisburg later and I knew that travelling whilst suffering from food poisoning was a recipe for disaster!

I did not tell anyone I was unwell because I did not want to make an issue or cause any worry. However after some time a friend casually asked me if I was feeling ok because many of the *Qafila* members had been struck down with food poisoning! When I heard this, I admitted that I too had been struck down.

I hardly ate anything all day and so *Alhamdolillah*, I survived the journey to Harrisburg without major distress!

Nonetheless, the main topic of conversation amongst the *Qafila* and the local *Jama'at* over the next 24 hours was which dish had caused everyone to be sick. There were a number of suspects but every time we reached a definitive conclusion somebody would say that he had not eaten the accused dish and yet he too had become unwell!

We never could definitively say what made us unwell, however my own personal suspicion was a piece of barbecue chicken I had eaten the night before.

At some point during the day *Hazur-Aqdas* also became aware that some of us had been unwell. I learnt this when Hazur asked one of the catering team that *'Aap nay to mehray qafilay walon ko bemar kardiya hai?'*

I was standing on the side and Hazoor saw me and asked me if I was now feeling ok to which I replied that *Masha'Allah* I was feeling better.

It was another example of Hazoor's love and care towards those who were accompanying him. Hazoor had just arrived in Harrisburg for a very busy *Jalsa* period, yet he still found the time to ask how we were feeling and also in his own loving way he drew the attention of the local *Jama'at* towards the issue.

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HADITH

Hadhrat Miswar bin Makharmah[ra] narrating the event of the *Hudaibiyyah* Treaty in detail said: "After the Treaty of *Hudaibiyyah* had been written, the Messenger[saw] of Allah said to his Companions, 'Get up, slaughter the sacrifice and shave your heads.' He said, by Allah, no one got up (to follow his instructions) until after he[saw] had said this three times. When no one got up he[saw] stood up and went inside his house to Hadhrat Umm Salamah[ra] and informed her about the behavior of the people. Hadhat Umm Salamah[ra] said, 'O Messenger[saw] of Allah! If you would like that to happen then go outside yourself and do not say anything to anyone of them, until after you have slaughtered your sacrificial animal and call your barber and get your hair cut. So he[saw] got up and went out; he[saw] did not speak with anyone of them until he[saw] had slaughtered his sacrifice and called his barber. So when they saw that all of them got up and slaughtered their sacrifices and some of them began shaving each other's heads. Due to the distress and rush to obey, they were nearly killing one another.' "

(Musnad Ahmad bin Hanbal 'anil Miswar bin Makhramah wa Marwan bin Hakam)

Hadhrat Abu Musa-[ra] relates that the Messenger[saw] of Allah said: "A particular characteristic of the Ash'ari tribe is very admirable: Whenever they face destitution during a battle or their families face a food shortage in Medina, they gather all their food in one pile, and using a utensil to measure, distribute it equally among all. These are the people who are mine and I am theirs."

(Muslim kitabul fada'il bab min fada'ilil 'ashariyyin)

REMEMBRANCE OF ALLAH AND PRAYER

Translated from Hadiqatus Salihin: Karimullah Zirvi

Hadhrat Jabir[ra] relates that he heard the Messenger[saw] of Allah say: "The best remembrance of Allah is:

لَآ اِلٰهَ اِلَّا اللّٰهُ

'There is none worthy of worship save Allah

and the best prayer is

اَلْحَمْدُ لِلّٰهِ

All praise belongs to Allah.' "

(Tirmidhi kitabudda'wat bab da'watul Muslim mustajabih)

Hadhrat Abu Musa Al-Ash'ari[ra] relates that the Holy Prophet[saw] said: "The case of the one who remembers his Lord and the one who does not remember his Lord is like that of a living and the dead."

According to the narration mentioned in 'Muslim' (the Holy Prophet[saw]) said: "The example of the house in which Allah is remembered and the house in which Allah is not remembered is like that of a living and the dead.

(Bukhari kitabudda'wat bab fadl dhikrullah ta'ala, Muslim kitabussala-t bab istihbab salatunnafilah fi baitih wa jawazha- fil masjid)

Hadhrat Jabir[ra] relates that once the Messenger[saw] of Allah came out to us and said: "O People! Try to graze in the Gardens of the Paradise. We said: 'O The Messenger[saw] of Allah! What are the Gardens of the Paradise?' The Holy Prophet[saw] said: 'The gatherings for the remembrance (of Allah).' He continued: 'Remember Alla -h, especially, in the morning and in the evening. Anyone desiring to know his status in the sight of Allah the Exalted, should consider the position in which he holds Allah the Exalted. Allah the Exalted gives a status to His servant according to the views in which His servant holds Him.' "

(Qashiriyyah babudhdhikr, p 111)

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "Allah has some roaming angels who go around searching for gatherings where people keep themselves occupied with the remembrance of Allah. When they find such a gathering in which Allah is being remembered, they sit with them and encircle them with their wings so that all that is between them and the nearest heaven is filled up. When people disperse, the angels also leave towards the nearest heaven. Then Allah, the Most Honored and Glorious inquires from them while He Himself knows better than them: 'Where have you come from?' They report: 'We have come from such of Your servants upon earth who were proclaiming Your Holiness and Greatness, glorifying You and uttering the Oneness, praising You and seeking Your help.' He inquires: 'What do they ask of Me?' They answer, 'They ask of You Your Paradise.' He inquires: 'Have they seen it?' They answer: 'No, Lord, they have not seen it.' He inquires: 'What if they saw it?' Then the angels will say, 'They ask for Your protection.' He inquires: 'From what do they need protection?' They answer: 'They seek protection from Your Fire.' Then He inquires: 'Have they seen it?' They answer: 'No, they have not seen it.' He inquires: What if they saw it.' The angels say, 'They ask for forgiveness.' Then He says: 'I forgive them, grant them all that they ask, and grant them protection against that from which they seek protection. He (the Holy Prophet[saw]) said that they (angels) will say: 'Among them, Our Lord,

there is one who is a sinner. He was a passerby. Allah says: 'I forgive him also. They are such a people whose associate shall not be deprived of My Mercy.' "

(Muslim kitabudhdhikr bab fadl majalisudhdhikr)

Hadhrat 'Abdullah bin 'Abbas[ra] relates that someone said, "O Messenger[saw] of Allah! Whose company is better? (The Messenger[saw] of Allah) said: 'The one whose countenance reminds you of Allah, whose talk increases you in knowledge, and whose deeds remind you about the Day of Judgment.' "

(At-Targhib wa't-Tarhib - At-Targhib fi maja-lasitul'ulama' , p 76/1)

Hadhrat Abu Dharr[ra] relates that the Messenger[saw] of Allah said: "Each and every part of your body can be a part of good works and charity. Each Glorification of Allah is charity, every utterance of praise of Him is charity, every profession of His Oneness is charity, saying Allah is the Greatest is charity, enjoining good is charity, and forbidding evil is also charity. However, to offer two rak'at Prayer at the time of forenoon is equal to all the above good deeds combined."

(Muslim kitabussalat bab istihbab salatudduha- ... alkh)

Hadhrat Abu Hurairah[ra] relates that the Messenger[saw] of Allah said: "Allah the Exalted said: 'I am to a servant of Mine as he imagines Me. I am with him when he remembers Me. If he remembers Me in his mind I remember him in My mind; and if he remembers Me in a company I remember him in a better company. If he moves towards Me a span, I move towards him a cubit; and if he moves close to Me by a cubit I come near to him by two cubits. If he walks towards Me, I run towards him.' "

(Tirmidhi abwabudda'wat)

Hadhrat Abu Musa Al-Ash'ari[ra] relates that the Messenger[saw] of Allah said to me: "Shall I inform you of one of the treasures of Paradise? I said: 'Certainly, Messenger[saw] of Allah.' He said: 'It is:

لَاحَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ

There is no strength to resist evil, and no power to do good except through Allah.'"

(Bukhari kitabudda'wah bab qaul la haulwala quwwata illa- billah)

Hadhrat 'Abdullah bin Khubaib[ra] relates that the Messenger[saw] of Allah told him: "You should recite Surah *Ikhlas* and the *Surahs* following it, i.e., *mu'awwadhatain* (*Al-Falaq* and *Al-Nas*) thrice every morning and evening. Recitation of these will make you independent of the world and Allah will take care of all your necessities."

(Abu Dawud kitabul adab bab ma yaqul idha asbah)

Hadhrat Abu Musa[ra] relates that he and some others were accompanying the Holy Prophet[saw] on a journey when people started saying the slogan 'allahu akbar' very loudly. Noticing this, the Holy Prophet[saw] said: "O People! Be moderate. You are neither calling someone Who is hard of hearing nor someone Who does not exist. You are extolling the greatness of a Being Who is Sami' (All-Hearing). He is close by and with you."

(Muslim kitabudhdhikr istihbab khafadassaut bidhdhikr)

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "Each night, Our Lord descends to the lowest level of the sky. When one third of the night is left, Allah announces: 'Who calls Me so that I respond to him? Who begs from Me so that I give him? Who asks Me for forgiveness so that I forgive him?' "

(Tirmidhi kitabudda'wat)

Hadhrat Abu Hurairah[ra] relates that the Messenger[saw] of Allah said: "A servant is closest to his Lord when he is in prostration, so multiply your supplications in prostration."

(Muslim kitabussalat ma yaqul firraku' wassajud)

Hadhrat Salman Farsi[ra] relates that the Holy Prophet[saw] stated: "Allah is Living, Noble, and Generous. When someone raises his hands to pray to Him, He feels shy to return the person empty-handed and unsuccessful."

(Tirmidhi kitabudda'wat)

Hadhrat Malik bin Yasarra relates that the Messenger[saw] of Allah stated: "When you pray to Allah raise your hands spreading the palms of the hands towards you and do not turn the palms of the hands backward."

In another narration, Hadhrat Ibn 'Abbas[ra] relates (the Messenger[saw] of Allah stated): "When you pray to Allah raise your hands spreading the palms of the hands towards you and do not turn the palms of the hands backward. When you finish praying, rub both hands on your face."

(Abu Dawud kitabussalat babuddu'a')

Hadhrat Abu Hurairah[ra] relates that the Messenger[saw] of Allah said, "Anyone who wishes that Allah accept his supplications during hardships should multiply his supplications when he is comfortable and prosperous."

(Tirmidhi abwabudda'wat bab da'watul muslim mustijabah)

Hadhrat Mughira[ra] relates that after finishing his Prayer and saying assalamu 'alaikum wa rahmatullah, the Messenger[saw] of Allah used to recite the following prayer:

لَآ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ لاَ شَرِيْكَ لَهٗ ـ لَهُ الْمُلْكُ
وَ لَهُ الْحَمْدُ وَ هُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ـ
اَللّٰهُمَّ لاَ مَانِعَ لِمَا اَعْطَيْتَ وَ لاَ مُعْطِىَ لِمَا
مَنَعْتَ ، وَ لاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ـ

There is none worthy of worship except Allah. He is One and has no partner. His is the Kingdom, His is the Praise, and He has power over all things. O Allah! Nobody can hold back whatever You have granted and none can grant that which You hold back. And no great person can benefit from his greatness in opposition to Your Greatness.

(Muslim kitabussalat bab istihbabudhdhikr ba'dassalat)

Hadhrat 'Uthman bin 'Affan[ra] relates that the Messenger[saw] of Allah said: "He who recites the following thrice every morning and every evening, will not be harmed by anything:

بِسْمِ اللّٰهِ الَّذِىْ لاَ يَضُرُّ مَعَ اسْمِهٖ شَىْءٌ فِى
الْاَرْضِ وَ لاَ فِى السَّمَآءِ وَ هُوَ السَّمِيْعُ الْعَلِيْمُ

In the name of Allah, in Whose name there is protection against every kind of harm in the earth and in the Heaven, and He is All-Hearing, All-Knowing"

(Tirmidhi kitabudda'wat bab fiddu'a' idha asbah wa idha amsa)

Hadhrat Ibn 'Umar[ra] relates that whenever the Messenger[saw] of Allah left a meeting He recited the following prayer:

اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُوْلُ بَيْنَنَا وَ بَيْنَ
مَعَا صِيْكَ ، وَ مِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهٖ جَنَّتَكَ ، وَ
مِنَ الْيَقِيْنِ مَا تُهَوِّنُ بِهٖ عَلَيْنَا مُصِيْبَاتِ الدُّنْيَا وَ مَتِّعْنَا
بِاَسْمَاعِنَا ، وَ اَبْصَارِنَا ، وَ قُوَّتِنَا مَا اَحْيَيْتَنَا ، وَ
اجْعَلْهُ الْوَارِثَ مِنَّا ، وَ اجْعَلْ ثَاْرَنَا عَلٰى مَنْ ظَلَمْنَا ،
وَ انْصُرْنَا عَلٰى مَنْ عَادَانَا ، وَ لَا تَجْعَلْ مُصِيْبَتَنَا فِيْ
دِيْنِنَا ، وَ لَا تَجْعَلِ الدُّنْيَا اَكْبَرَ هَمِّنَا وَ لَا مَبْلَغَ عِلْمِنَا ،
وَ لَا تُسَلِّطْ عَلَيْنَا مَنْ لَّا يَرْحَمُنَا ۔

O Allah! Grant us such a fear of You which stops us from committing sins and prevents us from Your disobedience. Bestow upon us such a high status of obedience which leads us to the Heaven. Grant us Faith and through it make it easy for us to bear the trials and tribulations of the world. Help us make the best use of our ears, eyes and our energies throughout our life. Make us the heir of Your blessing. Take revenge on our behalf from anyone who wrongs us. Help us against our enemies and save us from all trials in the matter of religion so that the world is neither the major concern nor the end of knowledge for us. Do not appoint upon us who is not merciful.

(Tirmidhi kitabuddawat bab fi jamiudda'wat)

Hadhrat 'Umm Salamah[ra] relates that whenever the Holy Prophet[saw] went out of the house he supplicated:

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ ، اَللّٰهُمَّ اِنِّيْ
اَعُوْذُبِكَ اَنْ اَضِلَّ اَوْ اُضَلَّ ، اَوْ اَظْلِمَ اَوْ اُظْلَمَ
اَوْ اَجْهَلَ اَوْ يُجْهَلَ عَلَيَّ ۔

I issue forth in the name of Allah, putting my trust in Him. Allah, I seek Your protection against going astray or being led astray, or against slipping or being caused to slip, or against trespassing or being trespassed against, or against behaving ill towards anyone or that anyone should behave ill towards me.

Hadhrat 'Abdullah[ra] relates that the Holy Prophet[saw] used to supplicate:

اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ الْهُدٰی وَ التُّقٰی وَ الْعَفَافَ
وَ الْغِنٰی -

O Allah! I beg of You guidance, and righteousness and chastity and self-sufficiency.

(Muslim kitabudhdhikr babul ad'iyah)

Hadhrat 'A'ishahra relates that whenever a dust storm came, the Holy Prophet[saw] supplicated:

اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ خَیْرَهَا وَ خَیْرَ مَا فِیْهَا وَ
خَیْرَ مَا اُرْسِلَتْ بِهٖ وَ اَعُوْذُبِكَ مِنْ شَرِّ مَا
فِیْهَا وَ شَرِّ مَا اُرْسِلَتْ بِهٖ -

O Allah! I pray for safety from this dust storm and for the good in it for which it has been sent. I seek Your protection from the evil of the dust storm and loss due to what is hidden in it. I also seek Your protection from the turmoil and the damage it has been sent to cause.

(Muslim kitabul Idain babutta awwudh 'inda ruvaitarrih, Tirmidhi)

Hadhrat 'Umar bin Al-Khattabra relates that I asked leave of the Holy Prophet[sa] to perform the 'Umrah. He gave me leave and said: "My brother, do not forget us in your supplications. He said such a sentence that I would not be pleased to exchange the whole world for it."

(Tirmidhi kitabudda'wat, Musnad Ahmad, p 29/1)

Hadhrat Abu Hurairah[ra] relates that the Messenger[saw] of Allah said: "Three supplications are without a doubt assured of acceptance: the lamentation of a wronged one, the prayer of a traveler, and the prayer of a father against or for his child."

(Tirmidhi kitabudda'wat bab ma dhikr fi da'watul musafir)

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BIRTH ANNOUNCEMENT

Dr. Umraan and Dr. Homaa Ahmad of the New Orleans *Jama'at* were blessed with the birth of their son Rayyan Ibrahim Ahmad on Dec. 26, 2012. *Allhumdulillah.* Rayyan is the grandson of Dr. Naseer Ahmad and Mrs. Tanvirul-Nisa Ahmad of the St. Louis *Jama'at* and Dr. Laeeq and Mrs. Attia Ahmad of the Potomac *Jama'at*. Prayers are requested for his health and long life. May Allah *Ta'ala* make him always a delight to his parent's eyes, a good Ahmadi Muslim, and a model for the righteous. *Ameen.*

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ISAAC NEWTON AND THE HOLY QUR'AN

Dr. Shahab Ahmad, Edmonton, Canada

Nature and Nature's laws lay hidden in night: God said, let Newton be! And all was light.

Alexander Pope

Isaac Newton, the greatest and most influential scientist who ever lived, was born in Woolsthrope, England, on Christmas Day, 1642. By birth he was a sober, silent, and thinking lad. As a child, he showed considerable mechanical aptitude, and was very clever with his hands. Although a bright child, he was inattentive in school and did not attract much attention. When he was a teenager, his mother took him out of school, hoping that he would become a successful farmer. Fortunately, she was persuaded that his principal talents lay elsewhere, and at eighteen, he entered Cambridge University. There he rapidly absorbed what was then known of science and mathematics, and soon moved on to his independent research. Between the age of twenty-one and twenty-seven, he laid the foundations for the scientific theories that subsequently revolutionized the world.

After this brief introduction, I will shortly describe Newton's great accomplishments in science and his research in theology, while examining them in the light of the Holy Qur'an.

Mathematics

His major mathematical contribution was his invention of integral calculus, which he invented between the age of twenty-three and twenty-four. That invention, the most important achievement of modern mathematics, is merely the seed out of which modern mathematical theory has grown; it is also the tool without which most of the subsequent progress in modern science would have been impossible. Had Newton done nothing else, the invention of integral calculus by itself would have entitled him to a fairly high place in the list. In addition, he discovered differential calculus and the binomial theorem.

Physics

Newton discovered that ordinary white light is a mixture of all the colours of rainbow. He also made a careful analysis of the consequences of the laws of reflection and refraction of light. Using these laws, he had in 1668 designed and actually built the first reflecting telescope, the type of telescope that is used in most major astronomical observatories today.

Newton made significant contributions to thermodynamics (the study of heat) and to acoustics (the study of sound); he enunciated the extremely important principles of conservation of angular momentum.

Astrophysics

Newton's most important discoveries, however, were in the field of mechanics, the science of how material objects move. Galileo had discovered the first law of motion, which describes the motion of objects if they are not subjected to any exterior forces. In practice, of course, all objects are subjected to exterior forces, and the most important question in mechanics is how objects move under such circumstances. This problem was solved by Newton in his famous second law of motion, which may rightly be considered the most fundamental law of classical physics. The second law (described mathematically

$$F = ma$$

by the equation) states that the acceleration of an object (the rate at which its velocity changes) is equal to the net force on the object divided by the object's mass. To the first two laws, Newton added his famous third law of motion (which states that for each action- i.e. physical force – there is an equal and opposite reaction), and the most famous of his scientific laws, the law of universal gravitation. This set of four laws, taken jointly, form a unified system by means of which virtually all macroscopic mechanical systems, from the swinging of a pendulum to the motion of planets in their orbits around the sun, may be investigated, and their behaviour predicted. Newton did not merely state these laws of mechanics; he himself, using the mathematical tools of calculus, showed how these fundamental laws could be applied to the solution of actual problems.

Newton's laws can be and have been applied to an extremely broad range of scientific and engineering problems. During his lifetime, the most dramatic application of his laws was made in the field of astronomy.

In this area, too, Newton led the way. In 1687, he published his great work, the Mathematical Principles of Natural Philosophy (usually referred to simply as the Principia), in which he presented his laws of gravitation and laws of motion. Newton showed how these laws could be used to predict precisely the motions of planets around the sun. The principal problem of dynamical astronomy – that is, the problem of predicting exactly the positions and motions of the stars and planets – was thereby completely solved by Newton in one magnificent sweep. For this reason, Newton is often considered the greatest of all astronomers.

Newton's law of universal gravitation is considered to be his most famous and greatest work. He also discovered that because of this force all heavenly bodies are floating on their axes. This great discovery is rightly appreciated by the scientists. But this scientific fact was mentioned by the Holy Quran centuries before him in the following verses:

And He it is Who created the night and the day, and the sun and the moon, each gliding along its orbit. (Ch. 21, V. 34)

And you see the mountains imagining them to be stationary, while they are floating like the floating of the clouds. Such is the work of Allah, Who made everything firm and strong. Verily, He knows full well what you do. (Ch. 27, V. 89)

It is not for the sun to overtake the moon, nor can the night outstrip the day. All of them float in orbit. Ch. 36, V. 41

Have We not made the earth so as to hold. (Ch. 77, V. 26)

The scientists in the 21st century mention three forces that are controlling the entire universe: gravity, nuclear and electroweak, and they are trying to reduce these three forces to one. I do not possess the competency to comment on this advanced scientific work. However, as a Muslim I am inclined to think that because the Holy Qur'an has mentioned only the gravitational force, a day will dawn upon the scientists when they will discover that only the gravitational force is controlling the entire universe. It must be pointed out that gravity is not only a force; it is the force whereby masses of so many heavenly bodies have been calculated.

Cosmology

Newton gave the first cogent explanation of the origin of stars.

Chemistry

In mechanical philosophy, Newton had found an approach to nature which radically separated body and spirit, eliminated spirit from the operations of nature, and explained these operations solely by the mechanical necessity of particles of matter in motion. Alchemy, in contrast, offered the quintessential embodiment of all the mechanical philosophies rejected. It looked upon nature as life instead of machine, explained phenomena by activating agency of spirit, and claimed that all things are generated by the copulation of male and female principles. Newton also met in alchemy another idea that refused to be reconciled with mechanical philosophy. Where philosophy insisted on the inertness of matter, such that mechanical necessity alone determines its motion, alchemy asserted the existence of active principles in matter as the primary agents of natural phenomena.

The discovery by Newton that all things are generated by copulation is still valid. But this scientific fact was revealed in the Holy Quran in the 7th century, about a millennium before Newton discovered this fact. The Arabs at that time knew the idea of copulation in the animal kingdom, and only in dates in the vegetable kingdom. But the Quran said:

And everything have We created in pairs, that you may reflect. (Ch. 51, V.50)

The word '' reflect'' invites the researchers to investigate this scientific fact. Now scientists have discovered pairs in the fields of chemistry, physics and biology.

Every chemical element is either positive (+) or negative (-) e.g. hydrogen has one negative charge, oxygen has two positive charges, ammonia has three positive charges, and carbon has four positive charges. Moreover, every element contains a certain number of valency e.g. H. O.N. and C. have one, two, three and four valencies respectively. In order that a stable chemical compound be formed both the charge (+ or -) must be satisfied.

Physics

The electrical system works on the system of + and – charges. Similar is the case with magnetism. Every magnetic bar has + and – ends, and it is surprising that if a bar is broken in two halves each half has again its + and - ends. This is a fact of the macro

universe. The same principle is working in the micro universe. The central part of an atom, called, the proton, has a + charge and the electrons revolving around have a - charge.

Biology

In the animal kingdom there are males and females among humans and all animals. Similar is the case in the vegetable kingdom

The same principle of copulation or pairing is working in nature on wider scales. For example, the earth in spite of its vegetation cannot produce or grow anything if there is no rain. Rain is ineffective on land devoid of the power of vegetation. Nothing can grow on the land unless the land has vegetation and it gets rain on time.

Based upon his thorough study in different branches of science Newton was convinced that the universe as we know it could not have resulted from mechanical necessity alone but required the intelligence of a Creator.

This is exactly what the Holy Quran says repeatedly.

All praise belongs to Allah, Lord of all the words. (Ch. 1, V. 2)

The Arabic word used in the Quran is Rab, which means: (a) Lord, Master, Creator; (b) One who sustains and develops; (c) One Who brings to perfection by degree.

Blessed be Allah the Best of Creator (Ch. 23, V. 15)

Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious God. Then look again: Seest thou any flaw? Aye, look again, and yet again, your sight will only return to frustrated and fatigued. Ch. 67, V.4-5

Even atheist scientists admit the perfection and the harmony pervading in the universe.

Tributes

If one looks at the Index of an encyclopaedia of science, one will find more references to Newton and to his laws and discoveries than to any other individual scientist. Furthermore, one should consider what other great scientists have said about Newton.

Gottfried Wilhelm Leibniz, no friend of Sir Isaac, and a man with whom he engaged in a bitter dispute, wrote: "Taking mathematics from the beginning of the world to the time when Newton lived, what he has done is much the better part."

Ernst Mach (1901): "All that has been accomplished in mathematics since his day has been a deductive, formal, and mathematical development of mechanics on the basis of Newton's laws."

William Whitson: "What matters is the voracity with which Newton devoured whatever mathematics he found. In mathematics he could sometimes see almost by Intuition, even without Demonstration."

It is not inappropriate to elaborate the words, "Voracity and Intuition" used by William Whitson. Voracity is the first and the most important step in every kind of learning, without which any researcher or learner cannot proceed. For this very natural reason the Holy Quran has taught us to supplicate:

My Lord! Open for me my heart. (Ch. 20, V. 26)

Intuition was not confined only to Newton. So many scientists were helped by God through it. I mention only two examples.

Fredrich August Kekule (1865): He was struggling to solve a problem in chemistry that had baffled researchers. The problem was: why is benzene; molecular formula C6H6 so stable? According to the Principle of Valency, it must be very unstable, but it is just the opposite. One night he had a dream in which he saw a snake with its tail in its mouth. This dream instantly put him on the right track. He knew that it is not an open chain compound like methane, ethane, etc., also called aliphatic compounds, but a closed chain compound, which was named aromatic compounds. Thus he became father of the aromatic compounds.

Elias Howe: He was the first person to mechanize the process of sewing. He too received the answer to a problem that had frustrated him for a long time through a dream. In his dream he saw himself surrounded by savages, who threatened to kill him unless he designed a sewing machine. Being unable to respond he was tied to a tree and the savages started to attack him with arrows and spears. It surprised him to see eyelets on their spearheads. On waking from this dream, he immediately realized the solution, which led him to invent the prototype of the sewing machine that was to dramatically revolutionize the sewing industry. Through his dream he understood that he should consider placing the eye of the needle in its point.

It must be clarified that this Intuition is quite different from the

Revelation of the Prophets and other pious persons. Intuition is a response from God to the efforts of the researchers or thinkers, whereas Revelation has nothing to do with the thinking of the revealed persons; it is guidance from God. The great French scientist, Laplace said: "The Principia is preeminent above any other production of human genius who ever lived."

All scientists even today agree with the comment of Laplace on the Principia.

Albert Einstein, the greatest scientist of this age, said, a few years before his death in 1955: "Long before Newton there had been virile minds who conceived that it ought to be possible, by purely logical deduction from simple physical hypothesis, to make cogent explanations of phenomena perceptible to senses. But Newton was the first to succeed in finding a clearly formulated basis from which he could deduce a wide field of phenomena by means of mathematical thinking, logically, quantitatively and in harmony with experience... It has so far not been possible to substitute for the unified conception of the universe a similarly unified comprehensive conception. But what we have gained up till now would have been impossible without Newton's clear system."
This, perhaps, is the crux of Newton's great accomplishment: he found science a hodgepodge of isolated facts and laws, capable of describing some phenomena but of predicting only a few; he left us a unified system of laws, which were capable of application to an enormous range of physical phenomena, and which could be used to make exact prediction.

These were the tributes to Newton by the top scientists. But what he says about himself is worthy of note. Few years before his death in 1727, he says: "I don't know what I may seem to the world, but, as to myself, I seem to have been only like a boy playing on the sea shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

This is nothing but verification of the following verses of the Holy Quran:

And if all the trees that are in the earth were pens, and the oceans were ink, with seven oceans swelling it thereafter, the words of Allah would not be exhausted. Surely Allah is Mighty, Wise. (Ch. 31, V. 28)

Say, if the ocean became ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord came to end, even though we brought the like thereof as further help. (Ch. 18, V. 110)

What Newton has said in the first quarter of the 18th century is still valid: The scientists even in this age admit that the secrets of nature are inexhaustible. What I want to emphasize is that the challenge of the Quran was valid at the time of its revelation (7th century), it was valid in the age of Newton (1642-1727), it is still valid, and will always remain valid."

Newton's view on Religion:

Different reasons are given about his interest in the study of religion. Whatever the reason, he studied different editions of the Bible in English and other languages. In addition, he studied the views of scholars on the Bible belonging to the two opposite views: Those who believe in One God, called Arians, and those who believe in Trinity, called Athanasius.

His thorough and vast study of the Bible is described by the great scholar, John Lock: "Only few were equal to Newton in knowledge of the Bible."

The views of this great scholar of the Bible about religion, God, idolatry, the status of Jesus and the Bible, and prophecies are as follows:
Religion:

"All nations were originally of one religion & this religion consisted in the Precept of the sons of Noah..." The principal heads of the primitive religion were love of God and love of neighbour. This religion descended to Abraham, Isaac, and Jacob. Moses delivered it to Israel. Pythagoras learned it in his travels and taught it to disciples. "This religion," Newton concluded, "may be therefore called the Moral Law of all nations." To the great commandments of love in the primitive religion, the Gospels added the further doctrine that Jesus was the Christ foretold in the prophecy. When Jesus was asked what the great commandment of the law was, he answered that it was love of God, and he added that the second commandment was to love your neighbour. "This was the religion of the sons of Noah established by Moses & Christ & still in force." All this was taught from the beginning in the primitive church. To impose now any article of communion that was not such from the beginning was to preach another gospel.

Newton's view about religion is almost similar with the Qur'anic view,

which says:

And mankind were but one community, then they differed among themselves. (Ch.10, V.20)

Verily, my Lord is Merciful, Most Loving. Ch.11, V.9

And He is the Most Forgiving, the Loving. (Ch. 85, V.15)

Being images of God all Prophets were affectionate and loving to human beings. The Holy Prophet of Islam (Prophet Muhammad[saw]) excelled all Prophets in this respect, whose love included not only his friends but the enemies as well. Hazrat Mirza Ghulam Ahmad of Qadian, India, the Prophet of this age, has clearly said that the purpose of his advent was to unite the creatures with their Creator and to establish brotherly relations between men, regardless of race, religion and colour.

God

"We must believe that there is one God or supreme Monarch that we may fear and obey him and keep his laws & give him honour and glory. We must believe that he is the father of who are all things, and that he loves his people as his children that they may mutually love him and obey him as their father. We must believe that he is the Lord of all things with an irresistible and boundless power & dominion that we may not hope to escape if we rebel and set up other Gods or transgress the laws of his monarchy, and that we may expect great rewards if we do his will. We must believe that he is the God of the Jews who created the heaven and earth and all things therein as is expressed in the Ten Commandments that we may thank him for our being, & for all the blessings of this life, and forbear to take his name in vain or worship images or other Gods. We are not forbidden to give the name of Gods to Angels and Kings, but we are forbidden to have them as Gods in our worship. For though there be that are called God whether in heaven or in earth (as there are Gods many and Lords many), yet to us there is but one God the father of whom are all things and we in him and one Lord Jesus Christ by whom are all things and we by him: that is, but one God and one Lord in our worship."

Newton has very beautifully glorified God and has confirmed the following verses of the Holy Qur'an.: All praise belongs to Allah, Lord of all the worlds. Ch.1, V.2

He is Allah, and there is no God beside Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful. He is Allah, and there is no God beside him, the Sovereign, the Holy One, the Source of peace, the Bestower of security, the Subduer, the Exalted. Holy is Allah, far above that which they associate with Him. He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty the Wise. Ch.59, Vv.23-25)

Newton's view that we are not forbidden to give the name of God to Angels and Kings but we are forbidden to have them as Gods in our worship is mentioned in the Holy Qur'an:

Thee alone do we worship Ch.2, V.5

O ye men worship your Lord Who created you and those before you, There is none worthy of worship but He. (Ch.35, V.4)

Yet, they ascribe partners to Allah. Say, name them. (Ch.13, V.34)

The word ''name" in the verse does not mean personal name but attributive name, for the personal name of some gods have been given in the Qur'an itself (71:24).

Idolatry

"Idolatry had its rise from worshipping the founders of cities, kingdoms, and empires and began in Chaldea a little before the days of Abraham, most probably by the worship of Nimrod, founder of several great cities. Till Abrahams days the worship of the true God propagated down from Noah to his posterity continued in Canaan as is manifest by the instance of Melchizedeck but in a little time the Canaanites began to imitate the Chaldeans in worshipping the founders of their dominions, calling them Baalim & Melchom and Asteroth Lords & Kings Queens, and sacrificing to them upon their gravestones and in their sepulchres and directing their worship to their statutes as their representatives, and instituting Colleges of Priests with sacred rites to perpetuate their worship."

What Newton wants to say is that the concept of One God is older than idolatry and condemns it. Even the Islamic view is that in the beginning, all nations were worshippers of One God, and idol worship is a deviation or distortion of God worship.

The Status of Jesus and the Bible

The first fruit of Newton's theological study was doubt about the status of

Christ and the doctrine of Trinity.

"The conviction began to possess him that a massive fraud, which began in the fourth and fifth centuries, had perverted the legacy of the early church. Central to the fraud were the Scriptures, which Newton began to believe had been corrupted to support trinitarianism."

Corruption of the Bible in the 4th and 5th centuries needed a new revelation, which came just on time in the 7th century in the form of the Holy Qur'an.

"He recognized Christ as a divine mediator between God and humankind, who was subordinate to the Father Who created him."

"In Newton's eyes, worshipping Christ as God was idolatry, to him the fundamental sin."

Newton has strongly condemned idolatry and worshiping Jesus, which supports the Qur'an, which says:

Surely Allah will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partner with Allah has indeed devised a very great sin. Ch.4,V.37

It does not befit the Majesty of Allah to take unto Himself a son. Holy is He. When He decrees a thing, He says to it, Be! And it is.(Ch.19, V.36)

And they say, 'The Gracious God has taken unto Himself a son. 'Assuredly, you have done a most monstrous thing! The heavens might well –nigh burst threat, and the earth cleave asunder, and the mountains fall down in pieces, because they ascribe a son to the Gracious God. (Ch.19, Vv. 89-92)

However, Newton's view that Jesus was an intermediary between human beings and God is wrong. There is no intermediary between men and God. Even Prophets are only bearers of glad tidings and warners, not intermediaries.

"His new conviction probably influenced his relation to Cambridge. While Cambridge was tolerance itself in regard to performance; it did not extend tolerance to belief.''

''Thus he became the all-time greatest victim of the prejudices of the Christian church sacrificed at the altar of the cross. As a tribute to the genius of Newton, he was elected as a Fellow of the "College of the holy and Undivided Trinity", University of Cambridge, a post which he held for many years. In 1675 however, he was given the choice to both vacate his seat and keep his convictions, or to compromise his convictions and assert his orthodoxy under oath one last time in ordination.''

''His stubborn refusal to subscribe to the trinity cost him not only his fellowship, but also the handsome stipend of 60 pound a year. No small amount indeed, judging by the value of money in those days. He was disposed of his fellowship and chair from the University on the charge of heresy. The charge of heresy was levelled against him only because in Newton's eyes worshipping Christ was idolatry, to him a fundamental sin.''

Prophecy

"People should not be discouraged by past failures to understand these writings. God vouchsafed the prophecies for the edification of the church. They are not about the past. They were written for future ages. When the time comes, their meaning will be revealed in their fulfilment (All pious Muslim scholars agree with this view). Let people be warned by the example of the Jews, who have paid dearly for failing to recognize the Promised Messiah (Jesus). If God was angry with the Jews, He will be angrier with Christians who fail to recognize the Antichrist."

The Jews rejected Jesus because they took the ascending from earth to heaven and descending back to earth of Prophet Elijah literally. For this reason they were firm in their belief that Jesus cannot come unless Elijah physically descends from heaven. Jesus explained that God often speaks in metaphor often substituting one name for the other implying identical temperaments, characteristics and capabilities; and said that John (the Baptist) had fulfilled the prophecy of the coming of Elijah. But the Jews did not accept this explanation although Jesus had given testimony to his truth. They are still waiting for physical descent of Prophet Elijah and only then Messiah can come. Therefore Newton says, "If God was angry with the Jews, He will be more angry with Christians who fail to recognize Antichrist." Who is Antichrist? Antichrist literally means "Opposed to Christ." And Newton is very emphatic in saying that the church has changed and corrupted the original teaching of Jesus. Jesus was a firm believer in One God. The church invented the concept of Trinity quite opposite to the teaching of Jesus. Therefore, it is justified if I conclude that church is "Antichrist". In support,

I quote '' Beginning in the 16th century, the fixation on Antichrist as a coming or present terrible individual gave to the view of Antichrist as a collective body of evil. This position had been accepted in the abstract by some medieval theologians, but it was made concrete and popular by Martin Luther, who insisted that the institution of the papacy, rather than any given pope, was Antichrist."

(Enc. Britt. under Antichrist: All such references cannot be quoted in this short article.)

Advent of the Second Messiah

He never placed in or near the late seventeenth century the second coming of Messiah.

"The late nineteenth century, the earliest point of which the chronology internal to Newton's interpretation placed the second coming."

In 1890 i.e. in the very late 19th century, Hadhrat Mirza Ghulam Ahmad[as] of Qadian, Punjab, India, claimed:

"That Messiah who was to come has indeed come. Accept me if you wish. Those who have ears to listen let them listen. This is the work of God the Almighty, however astonishing it may appear in people's eyes. If somebody would prefer to denounce, then let it be known that the previous righteous people were also denounced".

This claim was supported by solid arguments and Divine help. But it will not be discussed because it is not the main purpose of this article.

Years of Decline

In 1723, Newton suffered from weakness of the sphincter. Since then his health started to deteriorate. With ups and down this continued till March 1727. He was insensible on Sunday, 19 March, and died the following morning about one o'clock. On March 28, he was buried in the Jerusalem Chamber in Westminster Abbey, whence he was interred in a prominent position in the nave. The elites of the nation were present on the occasion of his funeral ceremony.

Tributes after his death

The nation that had honoured him with knighthood honoured him more lavishly in death.

The Political State of Great Britain proclaimed him: "The greatest of Philosopher, and the Glory of the British Nation."

The monument specified by the heirs was finally erected in 1731, with the inscription: "Let Mortals rejoice that there has existed such and so great an Ornament to the Human Race."

In the 20th century, Michael Hunt has ranked him the most influential person in the entire human history, next only to the Holy Prophet Muhammad[saw].

Elias Ashmole points out the key of Newton's success:

"It was never money that kept him from his meals and drove him to distraction. Truth and Truth alone held power over him. (And this) ...power drove (him) at higher and more Excellent Operations: And certainly He to whom the whole course of Nature lays open, rejoyceth not so much that can make Gold and Silver, as that he sees the Heavens open, the Angels of God Ascending and Descending and that his own Name is fairly written in the Book of Life. "

It is exactly in accordance with the saying of the Holy Prophet:
The Angels spread their wings for the seekers after Truth.

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HUMANITY FIRST NEEDS VOLUNTEERS AND MONITARY DONATIONS

LIMITING FREEDOM OF SPEECH

Saima Ahmad, Georgia

The word is finally in and the writer/producer of the film "Innocence of Muslims" Mark Basseley Youssef has been sent to prison for a year on charges of violating terms of his probation from previous fraud charges. Although, this film's trailer shook the Muslim world, one prosecutor stressed in court, "the movie's content and its impact had no bearing on Youssef's case" (Kreider). Why? Since the Egyptian-American Coptic Christian did not do anything unlawful. He only exercised his freedom of expression guaranteed to him by the first Amendment of the U.S Constitution. Had the main character in the movie (being portrayed as a womanizer and pedophile) been a hypothetical one, no one would have cared. But (by his own admission) the filmmaker purposely ridiculed the Prophet of Islam, Muhammad (Peace Be Upon Him) to express his hate towards the Islamic faith and its founder.

It is ironic that at one hand, the Constitution limits freedom of speech when it comes to slander against a U.S. Citizen (under defamation) (Hudson); on the other hand, it permits him to ridicule and trash the character of anybody including religious founders (who may not be alive to defend their honor) in the name of freedom of expression. The movie in question was totally repulsive by any standards of decency and world leaders including Hilary Clinton responded by comments like "disgusting and reprehensible" and "deeply cynical purpose". Even then, the moviemaker could not be charged for profanity or Obscenity (limits existing in First Amendment) since his only intention was to insult the Holy Prophet Muhammad[saw] by use of pornography and vulgarity and not to invoke violence.

The question is that, amidst religious diversity existing here in the U.S and around the world, especially when, it as a country boasts to be the "World's Peace Maker", how could America let this imbalance in the First Amendment translate into a threat to global peace where Americans are allowed to dissipate hate and "spiritual abuse" (Frey) over the Internet in the name of Freedom of Speech. In order to preserve peace and to promote compassion and religious tolerance, it is time to limit Freedom of Speech by incorporating religious hate speech as punishable by law even when it is not provoking physical harm.

The said movie is a reminder that people are abusing their freedoms since the First Amendment is not giving enough weight to the harmful impact of hateful words. One author compared hate speech to "powerful weapons" which could "inflict deep and hurtful psychological wounds" when used irresponsibly (Alexander). Although, Hate in itself is not a crime but as CEO of Canadian Jewish Congress Bernie Farber stated, "Racist war, from the ethnic cleansing in Cambodia, to the Balkans, to Darfur, to the Holocaust, did not start in a vacuum. Hateful words do have an effect" (Kusisto).

Muslims comprise less than one percent of the American population but in recent years and especially after 9/11, the term "Islamophobia" is becoming common. In fact, FBI reported a 50% increase in anti-Muslim hate crimes in 2010. In addition, Catholics, Protestants and Jews are among the list of religious groups being physically attacked due to religious bias, according to the same report ("Hate"). However, since hate speech is allowed, this particular report is only indicative of the reported physical harm as a result of religious bias and does not take into account any incidents of hate speech.

Some argue that since violence as a result of hate speech is not very common so there is no need to prohibit it but a poll conducted after anti-Muslim comments were published in a Canadian news paper, clearly showed that it has a big negative impact on how the public perceived Islam (Kusisto). Similarly, evidence revealed that mass murderer Anders Breivik was a big fan of anti-Muslim blogger Pamela Geller (Ash) who recently ran an anti-Muslim hate campaign at New York subway stations giving the impression that all Muslims are "savages" (Kahn-Troster). Internet is a great medium to connect, learn and share but when it results in the epidemic of cyber bullying or when hate groups use it, as an avenue to perpetuate their agenda, there is a serious problem that needs to be addressed ("Comparing").

Irrespective of the questionable state of the Muslim world today, Islam proposes a society where people not

only help each other in doing good and avoiding sin and transgression (Quran 5:3) but also where people are free to choose and practice their faith of choice, "No compulsion in faith" (Quran 2:257). The Holy Prophet Muhammad[saw] once defined a Muslim as "one from whose hands and tongue his fellows apprehend no harm" highlighting the consideration for the consequences of hate speech and exercised these teachings beautifully in 628 A.D when he granted a Charter of Privileges to the Christian monks of St. Catherine's Monastery (Egypt) in which he stated, "This is a message from Muhammad, . . ., as a covenant to those who adopt Christianity, near and far, we are with them...because Christians are my citizens; and by Allah! I hold out against anything that displeases them. No compulsion is to be on them.... .Verily, they are my allies and have my secure charter against all that they hate. No one is to....oblige them to fight. The Muslims are to fight for them....Their churches are to be respected....No one of the nation of (Muslims) is to disobey the covenant till the Last Day (end of the world)." (Davenport)

There is indeed a big contrast in how Muslims and Non-Muslims react to controversial expressions of their faith, be it in the form of art, literature or any other form of media. Although, irrational and violent many times, but Muslims have shown intense reaction every time somebody has attempted to insult their faith or their Prophet ("Satanic Verses" by Salman Rushdie, Danish Cartoons), showcasing that their love for the Holy Prophet Muhmmad[saw] even surpasses love for their parents. Why? Since they do not consider him an ordinary man. Not only Muslims but also historically, non-Muslims have testified to this. The famous English writer Bernard Shaw stated, "He must be called savior of humanity" (Shaw) and American astrophysicist Michael Hart called him the, "most influential single figure in human history" (Hart) to name a few. On the other hand, non-Muslims do not take anything to heart when somebody uses satire with Jesus[as] or even the Pope in the name of freedom of expression. One reason, applicable to the American society could be the increasing trend of disassociation with religion ("One"). Another could be their acceptance of ridiculing religious figures as a norm of a modern, open and liberal society. Muslims on the other hand (practicing or not) generally feel strong association to their faith and its founder. In fact, as one European study suggests, unlike non-Muslims whose only mark of identity is their country, faith is an equally important aspect of identity for Muslims (Mogahed).

The debate to limit hate speech is nothing new. Many countries of the world including England, France, Australia, Poland, Hungary, New Zealand, Germany and more recently even Canada and Mexico have some kind of hate laws in place to restrict speech including Holocaust denial, anti-Semitism and provoking religious hatred with punishments ranging anything from heavy fines to even jail time ("Comparing"). In addition, the ICCPR in its article 18 while granting everybody the freedom of thought, expression and religion, also emphasize the need to "respect the rights and reputation of others" in it's article 19 ("International").

But, advocates of Freedom of Speech compare any restriction on freedom of speech to limiting freedom of conscience. They do not want the government to dictate what a person may or may not think (Purdy). Many countries have and even now targeting minorities by using controversial blasphemy laws. In one extreme case, Pakistan has gone to the extent of defining "Islam" for its citizens, declared members of the Ahmadiyya Muslim Community non-Muslims by law and in turn, taken away their freedom of religion.

In conclusion, the American government and people need not undermine the harm caused by hateful, abusive speech since it is equally toxic as physical injury. U.S is a melting pot of different cultures and religions so there is even greater need to promote tolerance and peace instead of hate. Freedom of religion, speech and expression is pivotal to social development of human race but limits ensure a decent, moral, tolerant and compassionate society. The Internet has turned the world into a global village so what happens on the Internet affects a wide range of human population. Americans need to act responsibly and stop abusing their freedoms in the name of a progressive society. Otherwise as His Holiness Mirza Masroor Ahmad, the current Caliph of the Ahmadiyya Muslim Community recently said, "Let it not be that in the name of freedom of speech the peace of the entire world be destroyed" ("Ahmadiyya").

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HADITH

Hadhrat Abu Dharr[ra] relates that some people said: "O Messenger[saw] of Allah! "The wealthy walk away with a great deal of merit. They pray as we pray and fast as we fast, but then they are able to give away in charity of their spare wealth. He[saw] said, 'Has not Allah endowed you with that which you can employ for charity? All glorification of Allah is charity, all praise of Allah is charity, all affirmation of Allah's Unity is charity, all affirmation of Alla-h's Greatness is charity, enjoining good is charity, forbidding evil is charity, a man's sexual intercourse (with his wife) is charity.' They asked, 'O Messenger[saw] of Allah, is it (possible) that one of us should satisfy his sexual urge and he would be rewarded?' He said, 'Do you not know that if someone satisfies his urge unlawfully he is sinful. Similarly, when one establishes a lawful relationship it is meritorious.' "

(Muslim kitabuzzakat bab biyan an ismussadaqah yaqi' 'ala kulli nau' minalma'ruf)

Hadhat Abu Hurairah[ra] relates that a man came to the Holy Prophet[saw] and said: "O Messenger[saw] of Allah! Which charity is the best for the reward (receiving a reward in the after-life)? The Holy Prophet[saw] said: 'The best charity is that which you give when you are healthy, need money, are greedy, fear poverty and want prosperity. Do not postpone (giving charity) to the time of approaching death and then start saying, 'Give this much to so and so.' It belongs to So and So (now).' "

(Bukhari kitabuzzakat bab fadl sadqatushshahihassahih)

Second Annual Education Day Ceremonies held nationwide

Riyaz Muhammad (Dallas) and the National Education Team

The Education Day program was initiated by the National Education Department in 2011 to appreciate the students from the *Jama'at* as they graduate from specific grades. But more importantly, to promote a culture of educational excellence within the Ahmadi students. *Alhamdulillah*, in 2012 a total of 26 *Jama'ats* registered for the Education/Graduation Day. As per the national records, there are 1431 students in these Jamaats – represents 62% of the total student population of USA *Jama'at*. The graduation days focused on various aspects of academic progress for our students and included a ceremony where all graduates were awarded a beautiful plaque from the *Jama'at*. The plaques were awarded to graduates at all levels – starting from Elementary school all the way upto Masters and PhDs.

There is now a standard process available now with the National Education Department. Individual *Jama'ats* who wish to arrange an Education Day may contact the Department at education@ahmadiyya.us and we will help with all guidance needed. The department also provides individually named plaques for all graduates in a common format across the nation.
It will be worthwhile to note here that the National Education Department has multiple endeavors besides the annual Graduation Days, such as

- Ahmadiyya College Scholarships
- Munir Hamid Scholarship – exclusive for African American students.
- College Essay review and help
- Resume review
- Reference Letter
- Contact a Mentor

For any of these, or for arranging or if you want our national Taleem department to come in and give an interactive workshop at your local Jama'at, please contact at education@ahmadiyya.us

List of Jamaats where Graduation Day was observed

	Jamaat Name	# of students registered for Graduation Plaques	# of students registered in the national database
1	Baltimore	10	40
2	Brooklyn	21	45
3	Central Va	5	57
4	Chicago West	30	154
5	Dallas	19	79
6	Detroit	0	61
7	Fortworth	7	30
8	Georgia North Carolina	12	68
9	York /Harrisburg	4	44
10	Houston Cypress	10	23
11	LA East	18	117
12	LA Inland	10	51
13	Laurel	9	39
14	Long Island	10	26
15	Miami	16	48
16	North Jersey	16	63
17	North Va	11	49
18	Potomac	5	38
19	Richmond	2	10
20	NewYork	13	103
21	Seattle	9	60
22	Silicon Valley	14	56
23	Silver Spring	25	83
24	South Va	22	59
25	Washington DC	1	19
26	Willingboro	13	72
	Grand Total	**312**	**1431**

Statewide coverage of graduated students

The following chart shows the distribution of Graduation Plaques across the nation shown statewise.

Detailed Reports

Graduation level based summary

	2012
Elementary	79
Middle School	79
High School	86
College	9
Bachelors	38
Post Graduation	11
Doctorate	10
Grand Total	312

List of Students honored in 2012 Graduation Days (HighSchool and below)

Jamaat Name	Elementary School	Middle School	High School
Baltimore, MD	Sinaan Younus Shifa Ahmad	Shireen Younus Ghina Ammar Hamid Aina	Sofia Ahmad Saniya Chaudhry Hafiz Aina
Brooklyn, NY	Shujaa Naveed Eakan Ahmed Takrim Janjua Faria Noor Aysha Iqbal	Zeeshan Rana Anser Debrosse Saliha Noor Kinza Nasir	Saeed Azam Noman Ahmed Shahrukh Khan Burhan Sandhu Mozeem Saqib Huma Maliha Khalid Munazza Alam Anam Rana Afzal Sadia Ahmed
Central Virginia, VA	Fazeela Wadan Umer Choudhary Sahibzada Yousuf Latif	Aansa Virk	Saba Amjad
Chicago West, IL	Muhammed Asif Bhatti Shazara Ali Aafia Chaudary Jibran Ahmed Sajeel Latif Zakaria Malik	Hizqeel Ahmed Khalique Ahmad Shafique Zohaib Ahmed Zohaib Baig Danyal Zakaria Rizwan Ahmed Mir Aaliyah Iram Mirza	Muhammed Asif Bhatti Shazara Ali Aafia Chaudary Jibran Ahmed Sajeel Latif Zakaria Malik
Dallas, TX	Moaz Ahmad Wajih Khan	Ayesha Zafar Khan Saqib Ahmad Khan Rizwan Ahmad Lubis Ansar Malik Nabil Asad Sara S. Omar	Ruba Zafar Khan Ahmed Malik Amtul Asad Muhammad Lubis Milla Hafizah Lubis Faraz Ahmad Natalia Minhas Syed Mubaahil Ahmed
Fortworth, TX	Arisha Qamar	Musawir Kashmiri Suha Abdullah	Najm us Saqib Harris Sheikh Murtiza Sheikh
Georgia - North Carolina	Danial Ahmed Hiba Hazeem Talaal Tahir	Adeeb Khan Aisha Anwar Imama Lareb Khalid Mahmood Maria Tahir Mishma A Farsi	Mehwish Pall Rabia Anwar
York /Harrisburg, PA			Afia-Baria Tofiq Qureshi Naila Iqbal Ayesha Humda Ahmad
Houston-Cypress, TX	Talhah Bajwa Rizkatullah Oresanaya Asbiyallah Oresanaya Farook Agoro	Maysha Talat Wasil Mahmood Fazeeah Agoro Erum Iqbal	Maryam Ogunbiyi

Laurel, MD	Anoosha Mirza Tooba Malik Sadakat Choudhry	Nayyab Bajwa Minahil Ahmad	Zaryab Sadiq Choudhry Dur-e-Nayab Khan Sadia Naseem
Los Angeles East, CA	Noorudin Ahad Jazib Ahmed Rayyaan Mahmud Samir Nomani Sabbih Rahman Waleed Janjua	Bilal Rana Rayaan Khan	Ata ul Haseeb Janjua Azeem Rahman Imran Pasha Chaudry Ahmad Faizan Ahmad Rija Farooq Tooba Ahmed
Los Angeles Inland Empire, CA	Romana Eisha Pasha Palvesha Noor Ammun Ahmad Sadaf Sharif	Maariyah Khan Maahedah Sadiq	Mutahir Farhan Sultan Khan
Long Island, NY	Maria Ahmed Khan Farhana Elyssa Khizar Afia Bushra Alladin	Ibrahim Ahmed	Taimur Ahmad Fatiha Jaffer Mobeen Humza Mahmood
Miami, FL	Fatima Minhas Moeen Khan Ashhan Kashif Faheem Uddin Imad Shaikh	Mahida Choudhry Rabea Munawar Chaudhry Sabeen Raja	Umer Hayder Raja Faiza Naeem Mudassar Muhammad Usama Ahmad Chaudhry
NewYork, NY	Zane Mahmood Qasid Chaudry	Muriem Sajid Mahir Mahmood Danial Mahmood Mohammed Alam Naveeda Farhat Qudsia Ahmed	Shabir Ahmed Mahnoor Piracha Aisha Ahmed
North Jersey, NJ	Tooba Nadeem	Mahum Vance Tooba Ahmad Aisha Arain Huda Mohammad Hossain Ahmad Yousef Nadeem Hassan Ahmad Subraiz Ahmed Esah Ali Ghazi Qamar	Umara Vance Rubab Zafar Kholla Ghayur Tooba Mohammad Kashif Omer
North Virginia, VA	Asaad Ahmad Mahnoor Muhammad Javairia Hala Khan	Nida Ahmad	Nile Ahmed Sanori Fatima Khan
Potomac, MD		Isa Ahmad Husnain Latif	Qudsia Monique Ahmad
Richmond, Virginia	Aadam Samee		
Seattle, WA	Shumaila Ahmad Zainab Lughmani Humza Chaudhry	Wajeeha Ahmad Shujah Naeem Sial	Samar Malik Faiza Ahmad
Silicon Valley, CA	Uthman Momen Arib Ahmed Sandalina Sattar Kulsoom Hasan Ephreen Roqaiya Ahmed	Nisar Shaikh Sammer Sheikh	Zain Ahmed Jerryullah Mirza Tahmina Faiza Ahmed Waleed Ahmed
Silver Spring, MD	Munam Rafeeq Ahmed Aroosa Maryam Bhatti Shaiza Mansoor Soha Malik Azish Malik Alyssa Asad Nayab Khan Maaz Peer	Samar Rafeeq Ahmed Hamza Bhatti Ideliya M. Ahmad Feraz Islam Bhatti Fatiha Chaudhry Ahtesham Chaudhry Aazaaz Peer	Maidah Raja Sabrina Yasmin Asad Aroosha Nudrat Ahmed
South Virginia, VA	Syed Adnan Ahmad Moaz Haniah Virk Dur-e-Shewar Butt Minahil Khan Nida Ahmad Faiq Ahmad	Sobia Zafar Choudhry Nazir Ahmad Sheraz Ahmed Qamar Nabeela Ahmad Daem Ahmed Khan Samya Ahmad	Amen Aqeel Saadia Nawal Tahir Ahmad Adeela Nasreen Mueezay Khan
Washington DC		Faizan Ahmad Tariq	
Willingboro, NJ			Naila Syed Iqra Mubarak Marium Mubarak Maira Annam Farukh Ahmed Shadab Syed Basma Malik

List of Students honored in 2012 Graduation Days (Higher Studies)

Jamaat Name	Name of the Student	Achievement
Baltimore, MD	Mohammad Iqbal Khan	Bachelors in Aerospace Engineering
	Durresameen Ahmed	Graduating from 2 year college
Brooklyn, NY	Umair Khan	Bachelors in Natural Sciences
	Sayeda Maria Ahmed	Bachelors in Computer Graphics
	Haris Masood	Bachelors in Computer Science
Chicago West, IL	Alia Noor Khan	Bachelors in Science
	Tamsila Latif	Bachelors in Science
	Rahat Taposh	Bachelors in Mechanical Engineering
	Sarah Sair	Post Graduation in Business Administration
	Noor Nabi	Graduating from 2 year college
	Shaanzay Mirza	Graduating from 2 year college
	Sana Gohar Latif	Bachelors in Communication Arts
	Nabila Kausar	Bachelors in Chemistry
Dallas, TX	Tahir Mahmood	Post Graduation in Medicine
	Saadiya Mahmood	Post Graduation in Teacher Certification
	Abdul jabbar Umer	Post Graduation in Finance
Fortworth, TX	Musleha Ahmad	Post Graduation in Education
Georgia – North Carolina	Mishall Rehman	Graduating from 2 year college
	Attiya T Ahmad	Post Graduation in Business Administration
York / Harrisburg, PA	Madiha Azim Qureshi	Bachelors in Elementary Education
Houston-Cypress, TX	Kamil Khan	Bachelors in Marketing and HRM
Laurel, MD	Naveed Khan	Bachelors in Science
Los Angeles East, CA	Zakaria Sayed	Bachelors in Poltical Science
	Huma Malik	Post Graduation in Biology
	Faiza Sayed	Post Graduation in Law
	Rabia Masood Khan	Bachelors in M.S Counselling
Los Angeles Inland Empire, CA	Farhad Hashmi	Bachelors in Biochemistry
	Mansoor Azim	Doctorate in Medicine
Long Island, NY	Aisha Rafee	Bachelors in Science
	Hassan Jamil	Graduating from 2 year college
	Ejaz Janjua	Doctorate in Medicine
Miami, FL	Aleem Uddin	Bachelors in Science
	Labeed Choudhry	Doctorate in Law
	Shakila Choudhry	Bachelors in Journalism
	Sana Khan	Bachelors in Science
New York, NY	Sofia A. Bajwa	Post Graduation in Molecular Biology
	Towhidwr Rahman	Bachelors in Accounting
North Virginia, VA	Ahmed Malik	Bachelors in Business Economics
	Farhan Mahmud	Bachelors in Science
	Anam Mahmud	Bachelors in Science
	Sohaib Malik	Bachelors in Neuroscience
	Muhammad Dawood Khokhar	Bachelors in Science

Potomac, MD	Sarah Ahmad	Doctorate in Law
	Raza Ahmad	Bachelors in Science
Richmond, VA	Qasim Rashid	Doctorate in Law
Seattle, WA	Aneel Mir	Bachelors in Finance
	Sheheryar Ahmad	Graduating from 2 year college
Silicon Valley, CA	Yasir Naseer	Bachelors in Business Management
	Shawn Qureshi	Bachelors in Business Marketing & Economics
	Sarah Sohail	Bachelors in Biology
Silver Spring, MD	Usama Virk	Bachelors in Information Technology
	Osama Khalil	Bachelors in Business
	Alfiya Akhmed	2 year college
	Samaira Basit	Doctorate in Teaching
	Jamshid Mubarik	Doctorate in Dentistry
	Musa Sharif Asad	Doctorate in Law
	Umer Mustanser Chaudhry	Bachelors in Economic
South Virginia, VA	Anem Aqeel	Graduating from 2 year college
	Amtulnoor Peterson	Post Graduation in Teaching
	Nasiruddeen Ahmad Tariq	Bachelors in Homeland Security
	Naeem Arshad	Bachelors in Civil Engineering
	Ayesha Salahuddin	Graduating from 2 year college
Willingboro, NJ	Sibgha Rehman	Bachelors in Biology
	Saadiya N. Mannan	Post Graduation in Public Administration
	Sana Syed	Bachelors in Biology
	Hashim Malik	Bachelors in Accounting
	Rizwan M. Khalid	Doctorate in Law
	Rizwan M. Khalid	Doctorate in Engineering

Plan for next year

Insha Allah we will strive further to get this continued and expanded as well in the years to come. Since honoring graduates is not the only purpose of observing these days, the Education Day will also include helpful resources for all students. We will also be following up with all the high school graduates to make sure that they are continuing their studies and the Jamaat is able to help the students on their academic pursuits. For the year 2013, we are keeping the target of 35 *Jama'ats* nationwide and want to make sure that Education Days are observed in all *Jama'ats* with a student body of 25 or more. Insha Allah that will cover 11 more *Jama'ats* to the scheme and we will be able to reach out to >80% of our student population. Following table shows *Jama'ats* with more than 25 days who did not observe Graduation Day this year. *Insha Allah* see you all next year for the Education Day!

Name of Jamaat	# of students in National Database
LA West, CA	34
Hartford, CT	31
Chicago East, IL	31
Indiana	27
Boston, MA	39
Central Jersey, NJ	73
Cleveland, OH	31
Philadelphia, PA	77
Austin, TX	32
Houston North, TX	35
Milwaukee, WI	32
Total Students	**442**

Special thanks to all Jamaat Presidents and Local Education Secretaries who made this possible. May Allah help us deliver our responsibilities in the academic upbringing of the next generation to be beneficial to the community, country and the world. *Ameen.*

MUSSARAT MAHMOOD

(July 7th, 1965 - Tuesday, May 8, 2012)

Asim Mahmood and Syeda Aziza Sultana Khan

Mussarat Mahmood was born on July 7th, 1965 in District Gujrat, Pakistan. Specifically, she was born to her parents, Choudhary Ghulam Ghous, an educator and community developer, and Sairah Choudhry, a mother, wife and homemaker in the *pind* of Tehal in the city of Kharian. Tehal was home to about one-hundred families, more than any other village in that city. Choudhary Ismail Ghous Sahib, Mussarat's *Daada Jaan* (paternal grandfather) was the one who settled the family there in the early twentieth century. Mussarat would grow up here until she moved off to America in the mid nineties. Even then she would travel back to Tehal annually. When Mussarat was still very young, her father bore the brunt of anti-Ahmadi protesting and violence in the seventies. He was unperturbed by his fellow villagers who went so far as attacking him and his family—men, women *and* children—with grenades. He was never intimidated into rejecting his beliefs even after he was badly injured with shrapnel or when the villagers were about to toss him into a huge bonfire to kill him. All Mussarat could do at that age was look at her father in amazement. When things had finally settled down after a major police intervention, Ghulam Sahib continued his work in education and development. The local government, which was aware of Ghulam Sahib's love for education, far-sighted qualities, and progressivism, approached him and asked him to oversee operations for new schools, mosques, roads and tube wells for the benefit of all the people in the area. Mussarat's father was happy to take this job, still feeling as though he had a responsibility to his fellow villagers despite all that had happened. Eventually, many of the same people who had tried to kill him earlier now joined in on this project to improve the city, being directed by him. Ghulam Sahib was able to use non-violence, love, and bravery to inspire his would-be murderers into following him.

Ghulam Sahib's courageous, progressive, and generous personality and perseverance seem to have made a profound impact on Mussarat.

After a life of struggle, Ghulam Sahib, Mussarat's father passed away when she was still young. Undaunted, she took responsibility of the family's survival. But, similar to her father, she held herself accountable to the other people around her as well. Sacrificing time that could have been used for other things, Mussarat saw to it that the people in her village would have access to knowledge. It must have taken a lot of courage and love to go out of her way and kindly educate the same families in Tehal who had been trying to kill her and her family when she was a young girl. Not only does all of Tehal say that Mussarat was the one who taught them the *namaz*, and other important prayers such as the *niyyat*, but they also recognize her as the one who promoted worldly education, spearheading the primary and secondary education system there, fortifying and evolving the work of her father before her. She was the first person, male or female, from Tehal to earn an F.A. degree from University in Lalamusa. She would walk 20 miles each day to study at school for to get her degree. It is safe to say that she inspired a trend of degree seeking student professionals in that area. Many of the students whose primary education Mussarat was responsible for providing still regularly attend various functions and *dawats* held by her family in the *pind*. Clearly, the impact she left on them inspired them with love and attachment to her.

I would become a victim to that love and attachment as well. The first time I saw Mussarat Bibi was in the Baltimore Mosque on Garrison Boulevard. There she was standing in the prayer hall wearing a bright, colorful *shalwar kameez* with flowered print. She stood there cradling a radiant baby girl. At that time Shamsa was just a little over a year old.

Her oldest son, Asim, was the same age as my youngest son, Adil. I was amazed to see how her second oldest, Nazem, would grab the bottom of her *kameez* and stay by her while the other children always

rushed outside to play. Immediately, Mussarat and I warmed up to each other and developed a relationship which grew and blossomed. It became an easy and comfortable friendship. Before long we were at each other's homes.

One thing that I learned from Mussarat was true devotion to one's family. She wanted to be a tough Mom, but her tender love always shone through even if she tried to hide it. When she would sometimes scold or punish her older sons, she would later apologize and feel sad about it. But she was anything but weak. Her intense love gave her extreme power and strength that she would definitely need.

About a year after I met her, it was clear that her now one-and-a-half-year-old daughter, Shamsa, was struggling developmentally. Mussarat and her husband, Mahmood Ahmad, went back and forth between various hospitals and doctors only to be told that there was no hope; her daughter would be different. Even if Musarrat was heart-broken, she never ever lost hope. With great vigilance and regularity, she would keep medical appointments, and look for help through all available avenues, researching Homeopathic cures and so on. She traveled all the way back to Pakistan on limited funds to find help for Shamsa. She dreamed that her only daughter would one day smile and laugh like other healthy girls. But Shamsa kept deteriorating.

Two years after Shamsa's birth, Mussarat's youngest child, Kashif, was born; a healthy, beautiful boy. Mussarat had thought that her son was perfect and normal. until he started to experience seizures and would not respond to anything. After six months, Kashif was diagnosed with a similar illness as Shamsa. Mussarat and her husband were devastated yet again. The doctors gave little if any room to hope for either Shamsa's or Kashif's well being.

Knowing all this, Mussarat Bibi still continued to run back and forth between clinics, hospitals, home, Pakistan and back again in search of a better life for her children.

Mussarat rushed Kashif to the hospital one night when he was having serious trouble breathing. The doctors assessed him and said that they could not give him food. She was upset seeing her baby son with tubes in him, hooked up to machines. Then after a bit they took the parents aside. They told them that 'letting Kashif go' would be the best option that they could take; it would be easiest on everyone. With this they tried to persuade Mussarat and Mahmood to take Kashif to a nursing home to live out his life. She fought this asking them how they could expect a mother to just abandon her child.

If the doctors tried to indirectly tell her that they were not going to take the responsibility of caring for Kashif in their hospital, then she took it up herself. She may not have been a licensed doctor, but she knew how to care for her son; something that the doctors did not know. So she took Kashif home and resolved to find some way to care for him there; nothing would stop her. She petitioned the state government to seek home care services for him. Eventually two nurses were sent. To this day, Kashif is cared for at home continually—day and night—despite Mussarat not physically being there.

Even though Mussarat was constantly mustering up energy and finding enough time to run her household, work, look after Asim and Nazem, and struggle for special care for Kashif and Shamsa, she let her dreams guide her. One of these dreams was to not only keep her kids progressing, but to see them become great. So, when Asim told her about a study abroad program in Japan through his high school, not only did she tell him that he could go; she *urged* him to without stopping to think about money or anything else. I clearly the remember her phone call that sunny afternoon when she broke the news to me. "Even if I have to use a credit card, I will pay back the company immediately, because this opportunity is more than worth it for my son!"

Mussarat was very proud of all her children. In her house there is a picture of Nazem shaking hands with the President of the United States when he came to visit his elementary school on a political campaign. The photo captures Nazem's total awe beautifully. But for her that picture isn't about the President. It is about her son and the dreams that she wants him to follow.

Among many other things, Mussarat was the best hostess I've ever met. She was an exceptionally amazing cook who would whip up Pakistani, Indian, American, Asian, African and any other kind of food

you could wish for five times faster than most and with much more flavor, and quality, as well as enthusiasm than most. I would take my son Adil with me throughout the years to spend time with his friends Asim and Nazem while I and Bibi would chat away. But I have to admit that I felt a little guilty enjoying myself at her house knowing all the forces that she struggled to overcome on a non-stop basis. Only later did I understand that having me over was simply something that made her happy.

So when one day after I had decided to stop going and 'spare my poor friend the pain of hosting me' she approached me at the Mosque. She looked me in the eyes and asked me what was going on with that brutal honesty and straightforwardness that everyone knows her for. "Why have you stopped coming? "Does it have anything to do with my two handicapped children at home?" With pain in my heart, I said, "No. You're right that I don't come on purpose, but it is not because of Kashif and Shamsa. The truth is that you go to so much trouble preparing a feast for me and Adil when we come even though I tell you not to. So I end up feeling guilty about it, because you have so much on your hands already." After hearing this she just smiled and laughed. Not only was she a generous friend, but she also always donated money to the poor on a consistent basis no matter what struggles she or her family were going through personally.

Mussarat was a people person. She loved her four beautiful children, husband, family, and friends. And she had *soooooo* many friends. There was nobody in her neighborhood that was unfriendly with her. Whether it be Ali and his Mom, Akhtar down the road, her neighbors Soni, Bina, Edna, Anita and her parents, or anyone else, the list goes on and on. Agnostics, Muslims, Christians, Hindus, Jews, Sikhs, atheists; all were welcome to her house. She would talk on and on about the Hindu family whose grandfather, a retired schoolmaster, would come and watch her children for her, shooing her out of the house so that she could do some shopping or go out with her husband. This 'uncle', whom everyone calls 'Bapu Jii', would also tutor Asim and Nazem in Math and English. I told her, "Mussarat, Allah has surrounded you with angels". She replied, "Yes. Alhamdulillah." She was always very grateful for these friends who provided her with a community of people to share life with. Her friends also loved and admired her very much. Mussarat was a figure of respect and strength among her peers who were in awe of her powerful dedication to her family. Out of all the neighbors, they trusted *her* with their money and valuables and would always come to her looking for advice. One non-Ahmadi Muslim friend told me about how Mussarat would always care for her and how she felt she could tell her all of her heart's problems. These angels and joy seekers not only gave her happiness and vitality but also were intimate friends who would always help her and each other out whenever there was an opportunity.

Mussarat's unselfish nature was always self-evident. Whenever she would go shopping, she would buy a cartful of handpicked clothes for her brothers' or sisters' children. She always said that it made her so very happy to see her sisters' or brothers' children wear these beautiful new clothes. For her, it was as if her own children were wearing them. And Mussarat had a unique take on clothing herself. She would wear clothes that had huge flower prints that would always cheer people up around her, making them happy to see the colorful designs.

Not only did she love providing for her nieces and nephews and making everyone smile, but she was like a second mother to her siblings, being the eldest daughter and a responsible young woman. She urged her brothers to treat their wives the way that Mahmood treated her, and told her sisters to be loving wives to their husbands themselves. It was always here desire to keep the families together in peace. Which better person was there for the job than her whose love and largesse was always overflowing?

Speaking of her generous temperament, one day, years ago, after I had arrived at Mussarat's house to pick up Adil, who had been playing with Asim, I saw that my son was wearing a brand-new pair of clothes from head to toe, literally. I looked at my friend and asked her what had happened. Mussarat just answered saying, "It's nothing. He just got wet running around under the sprinklers and needed something dry to wear." I replied by asking why not just give him Asim's old clothes? "Just let me be happy!" she ex-

claimed, and laughed her warm, familiar laugh.

And she loved to laugh. Her sense of humor was fantastic and functioned on epic proportions. When her youngest brother, the *ladla bacha* of the family, Wahid, was getting married in Pakistan, she regretfully informed him that she simply would not be able to make it, because she was too busy caring for her sick children in America. Think of the look on his face when he woke up to see her in his house in Tehal the next day!

Well, I have barely been able to scratch the surface of Mussarat's life, but I hope that you, the reader, have been inspired by my dear friend, this amazing human being. To me, her children, and everyone who knew her, Mussarat is the embodiment of love, warmth, kindness, generosity, courage, bravery, and determination. And if she was determined to always fight for her children and spread love and happiness all around then she died fighting for her dreams. I hope that we can all learn from her. I have.

إنا لله وانا إليه راجعون

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Hadhrat Abu Mulaikah[ra] relates that Hadhrat Ibni 'Abbas[ra] wrote that the Messenger[sa] of Alla-h said: "If the cases are decided based on the claims, the claimants will usurp the wealth of the people, and take their lives. Rather, to provide categorical proof is the responsibility of the plaintiff and bearing of an oath is on the defendant (to refute the charges)."

(Baihaqi, 252/10)

HADITH

Hadhrat Sa'id bin Abu- Burdah[ra] took out a letter and said: "This is a letter of 'Umar bin Al-Khattab[ra]. The letter was read later on in the presence of Hadhrat Sufya-n Uyainah[ra]. It began thus: 'From here to Abu- Mu-sa- Al-Ash'ari[ra]. *Amma ba'd* - After salutations, the administration of justice is a firm obligation, and is a precedent that must be followed. Whenever a case comes before you, try to understand it fully, because it is useless to talk about the truth, which cannot be implemented. Remain impartial regardless of organization, attention, and equity so that you are equal to them all, so that an influential person does not think that he can cause you to be unkind, and the weak person should not fear oppression from you. To provide evidence is the responsibility of the plaintiff and an oath on the defendant to deny. Reconciliation among the Muslims by arbitration is permissible; except such reconciliation, which makes illegal matters lawful and lawful matters illegal. The judgment you made earlier should not prevent you from revisiting and annulling it after realizing your mistake and having guidance (from Allah) in returning the right to the rightful. Justice is an established truth. Nothing can obliterate it. Therefore, it is much better to accept the truth than to persist in what is wrong. Any matter about which you have doubts or you are unable to find an explanation in the Holy Qur'an and the *Sunnah*, try to understand the matter again and again, i.e., thoroughly. Look for similar examples, reflect upon various identical situations and based on these observations try to make decisions. Adopt the way that seems to be closest to acceptance by Alla-h and is nearest to justice in your view. Give reasonable time to the plaintiff to collect information in support of his claim. If he presents categorical proof on the fixed date, that is good, otherwise, a decision against him is compulsory. This procedure dispels darkness and resolves every excuse. All Muslims are equal witnesses before the law. They can bear witness both in support of and against each other, except when someone has been proscribed under Isla-mic law, or has borne false evidence earlier, or is accused of false claims regarding a *'Wila'* i.e., false relationship to obtain inheritance or (establish) blood relation. Alla-h has entrusted you the duty to judge based on evidence and witnesses. Remember! Do not rebuke (avoid being annoyed). Do not feel nervous quickly and do not start to feel inconvenienced by meeting the people during the investigation and do your best to discover the real truth. Alla-h, will certainly reward you for this. Whosoever has good intentions for the sake of Allah, Allah will protect him from the evil motivations of the people. Whosoever will try to present himself as a good man, just for show, while Alla-h knows him to be otherwise, Allah will disgrace him.' "

(Sunan Dar Qutni kitabul aqdiyyah wal ahkam, p 207/4)

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Architect Shafiq Malik Sahib Passed Away On January 6, 2013 in Virginia

إِنَّا لِلّٰهِ وَ إِنَّآ إِلَيْهِ رٰجِعُوْنَ

Shafiq Ahmed Malik Sahib was 68 years old. His grandfather Malik Ameer Muhammad was the first person to accept Ahmadiyyat in 1924. Shafiq Malik Sahib was an architect by profession and worked in Libya and later in Pakistan as chief architect for the City of Lahore. Shafiq Ahmed Malik Sahib had a very dedicated, hardworking, determined and resilient personality. He had remarkable ability to accept hard challenges, whether for the *Jama'at* or in the personal sphere. He would use all his means to accomplish success in difficult situations.

Service to Jama'at

Shafiq Ahmed Malik Sahib served the *Jama'at* through numerous services throughout his life. His services began in 1982 when his younger brother Dr. Rafiq Malik Sahib introduced him to Hadhrat Khalifatul Masih III^{rh} His first project was involvement in construction of *Qasar-e-Khilafat* in Rabwah, Pakistan. His brother relates that after the demise of Hadhrat Khalifatul Masih III^{rh} in 1982, when Dr. Sahib met Hadhrat Khalifatul Masih IV^{rh} Hazoor said, "Your brother Shafiq Sahib has far excelled you in his services to the Jama'at". Recently Hadhrat Khalifatul Masih in his letter wrote to him, "You are my *Sultanum Naseer*" This was how his outstanding dedication was complimented by the *Khalifa* of the time. *Masha Allah.*

Jama'at Services in Pakistan

His major projects in Rabwah include the design and supervision of Buyutul Hamd Rabwah, *Lajna Ima'illah* Hall, swimming pool, Gulshan-e-Ahmad Nursery, renovation of Masjid Mubarak Rabwah, Daruz-Ziafat, Sadr Anjuman Ahmadiyya offices and the personal residence of Hadhrat Khalifatul Masih IV^{rh}. He also actively participated in the design of the Jamia Ahmadiyya Rabwah and expansion and upgrade of Baitul Noor, Model Town Lahore. Malik Sahib served as secretary *Rishta Naata* in Lahore Pakistan and other capacities.

International Services to Jama'at

Internationally Malik sahib was involved in major projects such as Masjid-e-Aqsa Qadian, Baitul Fatuh London, and the on-going projects in South America including Baitul Awwal in Brazil.

Jama'at Services in USA

Malik sahib was the president of the USA Chapter of IAAAE (International Association of Ahmadi Architects and Engineers) and the Acting National Property Secretary USA at the time of his demise. During these roles in USA, he made major contributions in the design and supervision of various mosques which include the Philadelphia Mosque, Dayton Mosque, Baltimore Mosque, North Virginia Mosque, Dallas Mosque, Albany Mosque and Miami Mosque upgrade.

Shafiq Malik Sahib was a *Moosi.* He is survived by his wife, Dr. Amtul Wadood Malik Sahiba and three Sons, Junaid Malik (Property Secretary Dallas), Sayim Malik and Umair Malik, who are all married. He also leaves behind his sister Rasheeda Malik Sahiba, and his brothers Munawar Malik Sahib, Aziz Malik Sahib and Dr. Rafiq Malik Sahib.

Members of the *Jama'at* are requested to pray that may Allah grant Malik Sahib a lofty status in paradise, and enable the whole family to bare his loss with grace, and carry on his excellent tradition of service to the *Jama'at* and fellow human beings. *Ameen*

USA Jama'at Local, Regional and National

Activities Calendar 2013

Start	Finish	Day	Activity	Type	Level
January					
01/06/13	01/06/13	Su	Review of 2012 activities and Plan for 2013 activities	Jama'at	Local
01/26/13	01/27/13	Sa-Su	Parent – Murabbi Atfal Conference (to be held in each Jamaat)	Khuddam	National
01/27/13	01/27/13	Su	Seeratun Nabi Day	Jama'at	Regional / Local
February					
02/01/13	02/28/13	Fr-Th	Special Tabligh Month	Jama'at	Local
02/02/13	02/02/13	Sa	National 'Āmila Meeting at Baitur Rahman Mosque	Jama'at	National
02/17/13	02/17/13	Su	Musleh Ma'ud Day	Jama'at	Regional / Local
02/15/13	02/17/13	Fr-Su	Public Affairs National Seminar BRM	Jama'at	National
March					
03/10/13	03/10/13	Su	National Humanity First Support & Awareness Day	Jama'at	National
03/16/13	03/16/13	Sa	National 'Āmila Meeting at Baitur Rahman Mosque	Jama'at	National
03/24/13	03/24/13	Su	Masih-e-Ma'ud Day	Jama'at	Regional / Local
03/29/13	03/31/13	Fri-Su	Lajna Mentoring, Venue TBA	Lajna	National
03/30/13	03/31/13	Sat-Su	Masroor International Sports Tournament (MIST).	Khuddam	National
April					
04/06/13	04/07/13	Sat-Su	Qur'ān Conference at BRM	Jama'at	East Coast
04/07/13	04/28/13	Any Su	Tahrik-e-Jadid Day	Jama'at	National
04/13/13	04/14/13	Sa-Su	Ansar Ijtima (Multiple Regions)	Ansar	Regional
04/13/13	04/14/13	Sa-Su	MKA Walkathon	Khuddam	National

USA Jama'at Local, Regional and National

Activities Calendar 2013

Start	Finish	Day	Activity	Type	Level
04/26/13	04/28/13	Fr-Su	National Majlis-e-Shūrā at Baitur Rahman Mosque	Jama'at	National
May					
05/04/13 05/11/13	05/05/13 05/12/13	Sa-Su Sa-Su	Khuddam, and Atfaal Ijtimā' (multiple regions)	Khuddam	Regional
05/11/13	05/11/13	Sa	Humanity First USA Awareness Day	H-First	National
05/26/13	05/26/13	Su	Khilafat Day	Jama'at	Regional/Local
June					
06/01/13	06/01/13	Sa	National 'Āmila Meeting at Baitur Rahman Mosque	Jama'at	National
06/18/13	06/25/13	Tue-Tue	National Ta'līmul Qur'ān & Tarbiyyat Camp (locations TBA)	Jama'at	Regional
06/28/13	06/30/13	Fri – Sun	Jalsa Salana, USA at Harrisburg, PA	Jama'at	National
July					
07/02/13	07/07/13	Tue-Sun	National Ta'līmul Qur'ān & Tarbiyyat Camp (locations TBA)	Jama'at	Regional
07/05/13	07/07/13	Fri-Sun	Jalsa Salana, Canada	Jama'at	Canada
07/10/13	08/08/13	Wed-Thr	Ramadhanul Mubarak Month	Jama'at	National
August					
08/09/13	08/09/13	Fri	Eidul Fitr	Jama'at	National
08/12/13	08/15/13	Mon-Th	MKA Tarbiyat Camp & MKA Rally	Khuddam	National
08/16/13	08/18/13	Fri-Sun	National Ijtimā MKA	Khuddam	National
08/20/13	08/27/13	Tue-Tue	National Ta'līmul Qur'ān & Tarbiyyat Camp (locations TBA)	Jama'at	National
08/20/13	08/30/13	Tue-Fri	Waqfe Nau Jamia Orientation Course at Willingboro, NJ	Jama'at	National
08/24/13	08/25/13	Sat-Sun	Nasir Sports Tournament	Khuddam	National

USA Jama'at Local, Regional and National

Activities Calendar 2013

Start	Finish	Day	Activity	Type	Level
08/30/13	09/01/13	Fri-Sun	Jalsa Salana UK	Jama'at	International
September					
09/13/13	09/15/13	Fri-Sun	Nasirat & Lajna East Coast Ijtimā' at BRM	Lajna	East Coast
09/21/13	09/21/13	Sat	National 'Āmila Meeting at Baitur Rahman Mosque	Jama'at	National
09/22/13	09/29/13	Su-Su	Tahrik-e-Jadid Days	Jama'at	National
09/28/13	09/29/13	Sat-Sun	MKA Walk-a-Thon	Khuddam	Regional
October					
10/04/13	10/06/13	Fri-Sun	Majlis Ansarullah National Ijtimā' and Shūrā at BRM	Ansar	National
10/16/13	10/16/13	Wed	Eidul Adhia	Jama'at	National
10/18/13	10/20/13	Fri-Sun	MKA National Shūrā MKA Qaideen Refresher Course	Khuddam	National
10/20/13	10/20/13	Sun	Religious Founders' Day	Jama'at	Regional / Local
10/25/13	10/27/13	Fri-Sun	Lajna Majlis-e-Shūrā – Venue TBA	Lajna	National
November					
11/01/13	11/03/13	Fri-Sun	National Tabligh Conference	Jama'at	National
11/24/13	11/24/13	Sun	Seeratun Nabi Day	Jama'at	Regional / Local
11/30/13	12/08/13	Sat-Sun	Waqf-e-Jadid Collection Week	Jama'at	National
December					
12/06/13	12/08/12	Fri-Sun	National 'Āmila Meeting & Jama'at Officials Refresher Course at BRM	Jama'at	National
12/27/13	12/29/13	Fr-Su	West Coast Jalsa Salana	Jama'at	National